

AN
EXHORTATION

to the restoring of Brotherly
COMMUNION betwixt
the PROTESTANT
CHURCHES:

FOUNDED IN THIS;
That they do not differ in any
Fundamentall Article of the
Catholique Faith,



LONDON,
Printed by R. B. for Richard Badger, and
John Williams. 1641.²

EXHIBITION

to the effect of the
Commission on the

THE

REPORT

OF THE

COMMISSION

ON THE

REPORT



Printed by R. H. for the Commission, 1841.

An Exhortation to the
restoring of Brotherly Communion,
betwixt the Protestants

CHURCHES.

CHAP. I.

Of the discommunities and occasions of
these Discords, together with the Re-
medies briefly declared.

WHAT Cicero the Orator
said once of the Discords
betwixt famous men,
that may we now truly
say of the Dissentions
betwixt severall Churches;
that they usually end, either in the
destruction of them all, or in the injuri-
ous domineering of the Conquerours o-
ver the party subdued. Now though it is
to be hoped, that there is none amongst
the Reformed Churches, which asse-
teth a sole, and absolute Command o-
ver the rest; Yet is it much to be feared.

*Orat. de
harusp.
respons.*

CHAP. I.

least all, by these dayly, and deadly contentions (which God forbid) hasten their own overthrow. Whose present condition the godly bemoane, and by the miseries fallen on some, guesse the dangers hanging over all, unlesse they schooled with their calamities, at last begin to be wise, and heartily study the advancing of Peace.

For whilst this strife groweth hot amongst Brethren, they afford their enemies constant matter of rejoycing, and insulting over all Churches, and not only of rejoycing, and insulting, but also arme them with infinite opportunities to hurt, and oppresse them. Nor do they order the matter well for their own people, which will have even the unlearned to be distracted about such endlesse Controversies, which perchance the Learned are never able to determine. If Schollers only were to enter the Lists, and to combat with Schollers, the danger were lesse; but it is too plaine, that Christians of all sorts and sides, are summoned to the fight, whose minds are no sooner entangled in these needlesse controversies, but they are cal'd away from the most necessary

cessary duties of charity, and fruits of new obedience. Moreover these dissensions betwixt the Reformed Churches, hinder the more moderate Papists (which begin to open their eyes at the light of the Gospel) from joyning with us, whilst they observe, that we cannot, or (which is worse) will not joyne among our selves. Lastly, they scarce seem to acknowledge, that the Gospel, is the power of God unto salvation to every one that beleeveth, who because of these controversies lately started, make a separation from other Reformed Churches, as if there were no hope of the Salvation of all those Christians, which have not attained an exact knowledge of these Controverted points.

For my part, I conceive it no great difference, whether we place unwritten Traditions in joint commission with the holy Scriptures, or whether we enforce our Controversies on all Churches to be knowne and beleeved, under the same necessity of Salvation, with the solid, and manifest doctrine of the Gospel. We ought therefore to beware, lest whilst the Pastors of the Reformed Churches on both sides,

com-

CHAP. V.

Num. 10.

36.

*Dum prop-
ter hac al-
ter alteri
Anathema
esse cepit,
nemo pene
Christi est.*

command theirs to depart from the Temples of those wicked men, as infected with heresse, the Romish Wolves break in upon both, and drag both Sheep and Shepherds to their Dens. Indeed if Divines could calmly debate these disputes with brotherly minds, some good (or lesse evil at least) would redound to the Church. But seeing that experience for so many yeares hath approved, that this can scarce, if at all, be done; better were these disputes buried in silence, than that the discussing of them should teare, and mangle so many Churches into peeces. For the Christian Church may now take up the old complaint of *Hilary*, whilst for these things each accounted other accursed, scarce any were of *Christ*. Seeing these and worse grievances arising from the discords of the Reformed, are obvious to every ones eyes: Let us enquire, what first might cause these bitter and hurtfull strifes, betwix Learned, Wise, and Godly men; what since did daily increase them; what now doth perswade them to entaile these Controversies, as hereditary on their Posterity.

The

The nature of supernaturall knowledge and heavenly things, gave the cause, or occasion rather to these our contentions. For as it is easie for minds enlightened, and sanctified to embrace with *Obedience to the Faith*, all things needfull to be knowne to Salvation, which are plainly delivered in the holy Scriptures concerning God and Christ; and all things to be beleaved, and practised; so to desire to dive deeper into the Mysteries of Faith than is fitting, and thence to draw consequences by the help of our Reason, and to annexe them to the fundamentall Articles, is a matter of difficulty, and danger, and the necessary occasion of contentions. For 'tis impossible but that the wits of men, must often differ, and sometimes erre in those things which are collected by the mediation of humane understanding. Meane time there is none but dotes on the darlings of his own Braines, as beautifull, and entitles them to be borne of the Bowels of the Scripture; hating the reasonings, and inferences of others, as deformed, and springing from the puddles of Reason corrupted. Thus whilst men

CHAP. I.

desire to see more in the Mysteries of Faith, than is clearly showne in the Glasse of Gods Word, rather the heat of their dissentions, than light of their knowledge is increased.

It would apply some plaister to this soare, if the Divines of both sides would remember, that although all the Articles of the Catholique Faith are plaine, and perspicuous, (as written in Gods Word with capitall Letters, so that he that runneth may read them) yet what thence is extracted by the chymistry of mans understanding, are divers, and of different kinds, most of them so obscure, that they escape the eyes of the most sharpe sighted Divines. We must therefore confidently leane with all our weight on what the Scriptures have decided; but not lay so much stresse on the consequences of our own deduction. * *Lu-*

ther said well out of *Ambrose*, *Away with Logicians, where wee must believe Fishermen. For in the mysteries of Faith*

* *Luth.*
Tom. 1. in
Disp. pag.
413. B. &

C. Facessant Dialectici, ubi credendum est Piscatoribus. Nam in mysteriis fidei majestas materie in Angustias rationis seu syllogismorum includi non potest.

the

the majesty of the matter will not bee pent CHAP. I.
 within the narrow roome of Reason, nor
 come under the roof of Syllogismes; where-
 fore the same Luther wisely admonish-
 eth us, that in matters surmounting the
 capacity of humane Reason, we beware
 of Etymologies, Analogies, Consequen-
 ces and Examples.

Also the imperfection of humane
 knowledge (chiefly when puffed up with
 a false opinion that it is perfect in us)
 affords a necessary occasion of endlesse
 contentions. Wee all only know in part,
 and in part apprehend Divine matters:
 Wherefore wee ought to conceive that
 we may as well as others be deceived in
 that part, which we know not, wherein
 we apprehend not. If wee were perfect,
 Good Men could not fall out with good
 Men, but those may, which as yet are
 not perfect, yea they cannot but fall out,
 except they continually remember this
 their imperfection. That therefore these
 discords may be avoyded, alought always
 to remember the Apostles admonition:
Not to think of themselves more highly
than they ought to thinke, but to thinke so-
berly. To which this is to be added,
 quietly

Rom. 12.3

CHAP. I.

Phil. 3. 16

quietly to beare with them who are of a different opinion from us, praying dayly to God, that he would be pleased to reueale unto us his truth, as yet not fully knowne. *But in the meane time, whereto we have already attained, let us walke by the same rule, and be well affected each to others.* That these things are most true and profitable we cannot deny, which being granted, why then nevertheless are these controversies dayly increased? Why do these wounds grow more and more raw, and bleed a fresh? If one may speak the plaine truth, there is in all mortall men an inordinate love of themselves, and of their own inventions, and pleasing conceits, & this fault causeth that we see not at all the falshood of those opinions we have once entertained, nor vouchsafe admittance to the truth which is shewed unto us by others. * For judgement perisheth, when the matter is passed into the affections, and wee desire that our opinion whatsoever it bee, because now it is made ours, may prevaile. For where this Selfe-love

* *August. contra Julianum, l. 1. Perit scilicet quidem iudicium postquam res transiit in affectum; & nostram qualemcumque, quia nostra jam facta est, prevailere volumus sententiam.*

love

Love doth rule, Divines (whatsoever they pretend) will study more to tune the Scriptures to their opinion, than their opinions to the Scripture, and by head and shoulders drag the Fundamentall Articles of the Christian Faith, to the supporting of their doctrines not Fundamental. If any could find a cure for this Epidemicall disease, we should presently see many controversies, and all contentions (at least the bitter and hostile ones) pacified and laid a sleep. But (what is to be bemoand) those Divines, which are too much drawn away with Selfe-love, are by the breath of popular applause, and desire of vaine glory driven farther than they themselves at first intended, or thought it ever possible. For men troubled with this evil, will trouble all things humane, and Divine, rather than they will confesse themselves deceived, or weary of the fight, or overcome by their Adversaries. Yea, except they may conquer, and carry the adverse party captive before their Triumphant Chariot, they are determined continually to dash the Protestant Churches together with deadly discords. I am not ignorant that all pre-

tend

CHAP. I.

tend the desire of truth, and Gods Glory, but that too many continue these contentions for the love of vaine-glory, would I might deny it, and at the same time speak truth. Surely 'tis scarce to be beleev'd, that those who must needs know what dammage States, Churches, and Mens soules (bought with Christs pretious blood) receive from these dissensions betwixt Protestants, can in the midst of these contentions have their eyes only fastned on the glory of God. Wherefore let the hot disputants on either side examine their owne Consciences, whether they perpetuate these Controversies and Discords of the Churches, that God may lose no honour, or rather that there be not wanting an apt and lasting matter to their own vaine-glory. Other occasions, and causes of these dissensions, we have no leasure to recite; but of one wee must more largely dilate, which hath made these Controversies as it were hereditary, and will make them everlasting, except God pitying the Protestant Churches, put new minds into the Pastors thereof. For this opinion hath possesed

seſſed the minds of many pious and learned Divinities, that the matters controverted betwixt Protestants are of such moment, that such as are found erroneous therein, are thereby convicted, to shake, yea to overturne the very Foundations of the Catholique Faith, and mans Salvation. Hence whilst both parties are fully perswaded that the truth stands on their side, they must also perswade themselves, that their Adversaries lay at, and loosen the Foundations of the Christian Faith. What therefore *Jonah* once said unto God, that he did well to be angry, even unto death for his Gourd, which was cut down, these men use to say, that they do well to contend to death with their Protestant enemies, for overthrowing (as they conceive) the foundations of mans Salvation. No wonder then if pious men seasoned with this Opinion, detest such men so farre, as to entertaine no peace, or brotherly Communion with them. Seeing therefore this is justly counted the principall cause of this long dissention, let us a while withdraw the eyes of our mind from received opinions, and with
peace

Jonah 4.9

CHAP. I.

peaceable affections enquire concerning the Foundation, and what is Fundamentall,

CHAP. II.

Of the signification of these words Foundation and Fundamentall, which often offer themselves in this discourse.

HE that will not ere in the knowledge of things themselves, must begin from the expounding of words. For rightly *Plato*, *Whosoever knows the Names, will also know the Things*. Foundation therefore is a metaphoricall terme borrowed from builders, and signifies the whole ground-work of the building placed in the bottom which upholds the structure, and which being taken away, the edifice tumbles downe and is shattered into pieces.

Forasmuch therefore as the Church is called the *City of God*, the *House of the Lord*, it must have some Foundation, on which

In *Cratyl.*
Ὅς ἂν τὰ
ὀνόματα
ἴδῃ, εἰσ-
ταίη τὰ
πράγματα.

Psal. 122.
& 47.

which whilst it leanes, and relies, it remaineth safe and sound; from which if it giveth off and starteth aside, it presently perisheth, and is brought to nothing. It is plaine therefore, that whilst we speake of the Church founded by God, that hath the name and nature of a *Foundation*, by which all the parts thereof are supported; and from which they borrow both their strength and safety. And as in some great *Ædifice*, the severall parts have not all the same strength, & beauty, yea some somtimes, may seem somewhat more inclined to fall, which as yet stand, and stick to the foundation: So in this far stretched building, which we call the House, and Church of God; there is great difference of particular Churches. For some are fairer and firmer than the rest, because better and neerer joyned to the Foundation, others, somewhat ruinous, and shaken, because not so well fastened to the foundation, yet all, which are not as yet plucked off from the foundation, are sustained by the strength, and benefit thereof, and are continued to the firmer, and fairer parts of the building.

Hence

CHAP. 2.

Hence it is plaine, when we speak of the Churches, what a kind of thing that is, which challengeth to it self the name of a Foundation. Let us see now, retaining still the former Metaphor, what manner of things they be which we use to call *Fundamentall*, for this is the word that hath made so much work for our Divines, and hindered them in the advancing of the whole businesse of the pacification.

But first of all, here we must observe, that a materiall Edifice, built of Wood and Stone, is founded nothing like unto a Spirituall Building, whose structure consists of Living Trees, and Stones, that is, of Men enjoying the use of their Reason and Will. For in this Quick and Lively Building, nothing either hath due conjoyning with, or receiveth any strength from the *Foundation*, except it be coupled thereunto by the Act of the Reason, and Knowledge, and by the Act of the wil cleave fast to it, & obey it. Those things therefore are truly counted and called *Fundamentall*, which being known, Christians may have a saving conjunction with their *Foundation*, which

which they cannot have, if the same things be not known; or not beleevd. In like manner if we consider the *Will*, those ought to be called practicall *Fundamentals*, by the observation, and doing whereof, we may remaine joynted to our *Foundation*, but may not if we dispise, or neglect them. And let the *Knowledge of Christians be never so imperfect*, yet if they know and beleve these *Fundamentals*, they shall not be parted from the *Foundation*, for the defects of their Understanding. Let the *righteousnes of Christians be never so imperfect*, yet if they do these practicall *Fundamentals*, they shall not be separated from the *Foundation*, for the defects of their *good will*. It being therefore a matter of such moment with God himself, to be joynted and joynted to our *Foundation*, that to all such, life, and eternal Salvation is promised, let us be very wary, how rashly we cut off, either particular Churches, or private Men, from this Conjunction, and by the same verdict cast them from all hope of life and happinesse.

But because besides these Metaphoricall words of *Foundation* and *Fundamen-*

CHAP. 2.

call, sometimes other termes are used having the same force, and intimating also the same dependancy of the Church on another, of them also briefly. What therefore is called the *Foundation* of the Church, when it is compared to a Building; when it is likened to a Man, is termed the Head; when resembled to a Tree, stiled the Root. It is called an Head, because it maintaineth the members united unto it, ceasing not to convey spirituall strength, and life into them. In the same sense, it is named a Root, because it spouteth a vitall Sap into all the Boughs and Sprigs ingrafted in it. As therefore those are counted *Fundamental* Doctrines, which are sufficiently effectually, and absolutely necessary to joyned Christians to their *Foundation*; so may they also be called Capitall, or Radicall Articles, which being known and beleaved by any Members of the Mystical Body, they may be united to their Quickning Head, and any of the Branches may rely upon that Roote of theirs, which conveyeth Life unto them, and stick fast to the same.

Moreover, as every thing is not fitly called

called the *Foundation*, which is usefully employed about the building, but only that, which is so underlaid beneath the building, that without it, it cannot be supported; but may stand strongly, if coupled and conjoynd with it: So all Doctrines profitable for the furthering of edification are not properly termed *Fundamentall*, but only those which are so necessary to be known, that without them, there is no coupling of the building to the *Foundation*, with them a saving conjunction may be had, though somethings be wanting, which are requisite to the perfecting of the Knowledge of a Christian.

Lastly, let us acknowledge with the Apostle, all Scripture to be profitable for Doctrine, for Reproofe, for Correction, for Instruction of all Christians in Righteousnesse, Godlinesse and Truth; but we do not call all propositions founded in Scripture *Fundamentall* Doctrins, because the nature of the thing, and the propriety of the Metaphor doth forbid it. The folly of *Tanner* in a like case was laughed at by all, when in Conference at *Ratisbone* he feircely maintained, that

2 Tim. 3.
16.

CHAP. 2.

whatsoever is affirmed in the Scripture is an Article of the Christian Faith, as for example, that *Tobiah* had a Dog.

But least we should stay longer than it is meet, in handling the bare signification of words, be this settled and resolved on, that the names of *Foundation* and *Fundamentall*, agree only to those things, which in reference to what is founded on them, are of absolute necessity and power to bring unto Salvation.

1. *Personall Foundation of the Church*, and this only one, properly so called.

2. *Ministeriall Foundations of Churches*, so termed, but not in the same Propriety of Language.

3. *Doctrinall Foundations*, justly so called, as deserving that honorable stile, not by the Opinion of a few Divines, but the constant Judgment of the Catholique Church.

I find amongst Divines in this Sense, a three-fold acception of Foundation.

All the difference betwixt the Reformed

formed Churches is about the two latter: yet can it not easily be composed, except we discourse of all three. So much of the notion and use of the words we come now to handle them severally in order.

CHAP. III.

Of the only Personall Foundation of the Church, Christ Jesus God and Man, Mediator betwixt God and Men, and of the true conjunction with him.

THe most wise God, and most loving towards mankind, was pleased to found a Church, which should endure for ever, and prevaile against the Gates of Hell. Now such a Church could not be, except it stood on a solid and eternall Foundation, which might not be forced by any strength, or foundred by Engines. God therefore, thought fit to lay no other Foundation than Jesus Christ, the eternall Son, of an eternal Father, whom he sent into the World, that every one which beleaveth on him, might not dye, but

CHAP. 3.

Psal. 118.

22.

Esa. 28.

16.

Act. 4. 11,

32.

1 Cor. 3.

11.

have everlasting life. The prophets and Apostles witnesse with a joynt consent, Him alone to be the Personall Foundation of the Church. Hence *David* calleth Him the *corner Stone*: *Esaiah* termeth Him a *tryed Stone*, *Precious*, and placed in the foundation of *Zion*. This is the *Stone*, set at nought by the Builders, which is become the *Head of the Corner*, neither is there *Salvation* in any other. Other foundation can no man lay, than that is laid, which is *Jesus Christ*.

Now what hath been said of this one only *Foundation*, ought also to be understood of the one only *Head*, *Husband*, *Root* of the Church, and also of all other *Metaphorical Titles*, which import the same dignity of *Christ*, & the Churches same dependancy on him. For *Christ God and man*, is the only quickning and saving *Head* of the Church, from whom the whole *Body* is fitly joyned together and compacted: He is the only *Bridegrom* of the Church who hath the *Bride*, and hath espoused her to himself, that he might *Eternally preserve*, that is, that he may sanctifie her in this *World*, and present her glorious in that which is

Eph. 4. 15

16.

Ioh. 3. 29.

Nof. 2. 20.

Eph. 5. 26.

to come. Lastly, he is the heavenly root of the Church, in whom whosoever are rooted, spring up towards Heaven and shall continually flourish in Heaven.

CHAP. 3.
Col. 2.7.

This Personall prerogative is so properly invested in Christ God and man, that it can agree to no other. Not to Angels, because they want that conformity of Nature, which ought to be betwixt the Foundation and things founded in it, the Head and the Members joyned unto it, the Husband and Wife coupled to him in lawfull marriage. Not to a bare man, because no mortall, by reason of the corruption and weaknesse of humane Nature can possibly performe the office of a *Foundation*, Head, Spouse, in upholding, quickening, and preserving of the Church. Not to God himselfe considered alone in the dreadfull nature of his Divine Majestie. For though we acknowledge God the founder of the Church, we still want a Foundation, to which we need not feare to approach, draw neare, to come, and as it were to glue our selves. But the Majesty of God considered in it selfe, is not only a *light not to be approached unto*, but

Heb. 2.11.

CHAP. 3.

Heb. 12.

29.

Ila. 33. 14.

Ioh. 1. 14.

also is a consuming fire, and What mortall man can dwell With a devouring fire? We cannot therefore have in, or under Heaven, any other personall Foundation, by the Mediation whereof, we may be reconciled and united to God, save only the Word, *Made Man, full of Grace and Truth.*

But to what purpose is this dispute about a matter so plaine, and granted of all Protestants? Namely, that it may hence appeare, that other Churches neither may, nor ought to renounce brotherly Communion with those particular Churches, which retaine a saving conjunction with this Foundation. We wonder not that the Papists, who besides Christ himself make another personall Foundation, another Head, another Husband of the Church, cut and cast off all Churches, though firmly and fastly sticking to Christ, which cleave not to the Pope of *Rome*, as to their Foundation, Head & Husband. Nor care we for their false clamours, whereby they think to affright the Churches of Christ.

*If ye be founded upon the Rock of Rome
ye be living and pretious stones, if not, only
spongy*

spongy and hollow ones: If ye acknowledge the Pope of Rome Head of the Churches, ye are the true and living members of the holy Catholique Church; if otherwise, ye are dead and rotten carkasses of Churches. Lastly if ye embrace the Pope for your Husband, ye are chaste and true-borne Churches; if otherwise, ye are adulterous and to be accursed to the pit of Hell, So the Romanists. We can patiently take these taunts and wrongs from their hands, who dreame that our Churches are rent from the true Foundation, because they refuse to joyne with a false. But verily if any Protestant Church, which dares not deny, but that another is built on Christ, should dare notwithstanding to cut the same off, as a rotten member, and cast it off from all brotherly Communion; this were to offer an affront to Christ himselfe, and to do an injury to the Brethren, both of us and Christ.

That therefore we may know, with what Churches it is meet for us to retaine Brotherly Communion, we ought to know what Churches are to be accounted to have and to hold true and saving

CHAP. 3.

ving Union with this their Foundation; We deny not, but that amongst the Churches which cleave to this only Foundation, some may be fastened firmer and nearer than others, amongst the Churches quickened by this Head and Root; some may draw more plentifull sense and sap than others: but we ought not, because of the severall degrees of Knowledge and Grace, to separate our selves from Brotherly Communion with those whom we may, and ought to hope, as yet to remaine conjoynd with their saving Foundation.

As touching single Persons, God alone who searcheth the Heart, can know who have an inward, spirituall and lively conjunction with this saving Foundation. But concerning whole Churches, (so far as it is lawfull for men to know and judge) whether or no they be savingly coupled to the Foundation, it may be judged and determined by the works, which can and use dayly to be exercised by them. For those Churches, wherein those Acts are performed, whereby men may be united to Christ, remaine in him, and by him be brought to eternall life,
none

none can affirm, or will imagine that such are estranged or pluckt asunder, from this the only Foundation of mans Salvation.

That we may now begin from Infants. In all Reformed Churches, Baptisme is administred in the Name of the most holy Trinity, by benefit whereof such are grafted into Christ, and rightly coupled to this their Foundation. For as for these Infants who cannot by any Act of their own, apply themselves to the Foundation, the holy Spirit vouchsafeth by the Laver of Regeneration, to frame, & apply the Foundation to them. But of those who are capable of Reason, and can use the Freedome of their own will, 'tis expected and required from them, that they bring divers Acts, both of their Understanding, and Will to the making and keeping of their due Union with Christ. Amongst which these foure are accounted the Principall, to which all others may easily bee reduced.

First, on the part of the Understanding, there is required an Act of knowing all those things concerning God, and Christ,

CHAP. 3.

Christ, without which no saving Union can be established betwixt us, and Christ, nor free Reconciliation betwixt us, and God the Father. To which purpose those words of our Saviour seem to tend, *This is eternall Life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* If there be any Congregations of men, which as yet have not attained to this measure of saving Knowledge, we confesse such to be alienated from the life of God, through the Ignorance that is in them, and that because of the blindness of their hearts, as we are taught by the Apostle. But there is none of the Protestant Churches blinded with such dark Ignorance, but that the Christians therein may know God and Christ so far as is sufficient to Salvation, if they assent to the Truth Preached amongst them.

Ioh. 17. 3.

Ephe. 4.

18. & 2. 12

13.

Secondly, besides this speculative Knowledge of God and Christ, there is also required an Act of beleeving, that is, Practically with Assurance to rely on Christ being knowne. We grant therefore, that those Churches, or Companies of men, met in one body of a Congregation

gregation, however, they may put on, and pretend the Name of Christian, yet to have no intercourse, nor society with Christ the Foundation, amongst whom, Christ is not so preached, nor acknowledged, that men may rely on him with a lively and justifying Faith. Such are those, which dissolve the Hypostaticall Union of two Natures in Christ the Mediatour, without which we can neither have nor hope for a saving conjunction with Christ, and God the Father. But in all the Reformed Churches, Christ, God and Man, is so Preached, that there is no doubt to be made, but numberlesse soules embrace him, with a true, lively, and justifying Faith. They are therefore, and do remaine conjoynd to this Foundation, under that very formall conception, wherein Christ the Foundation of mans Salvation may bee conjoynd to men, to conferre Grace, and Life upon them.

Thirdly, on the part of the Will, it is required of all that would not be parted from this their Foundation, that they practise a dayly exercise of Repentance, without which it must needs come to
pass

CHAP. 3.

pasſe that our dayly ſins muſt divide, and ſeparate us from God and Chriſt, to our eternall deſtruction. On the other ſide, where this conſtant practice of Repentance comes betwixt, we remaine founded in Chriſt, reconciled to God, and ordained to happineſſe. Wherefore in what Church ſoever the Goſpell is ſo preached, and the Foundation of mans Salvation is ſo ſetled and eſtabliſhed, that it is to be hoped that Chriſtians taught by it, and living in it, by beleev- ing, and repenting, may obtaine forgiven- ſſe of their ſins and everlaſting life : we ought to pronounce, and conceive of that Church, that it is truly conjoynd, and remains firmly coupled to Chriſt, the Author, Fountaine, and Foundation of Grace and Salvation.

Fourthly, beſides this Practice of Repentance, that this our conjunction with the foundation may be the more ſure and evident, the unfeigned deſire, and endeavour of Obedience, and a new Life, flowing from Faith and Love of Chriſt, is required. If the Act of Obey- ing be wanting, there wants the Act of Beleeving, and Loving, there wants all hope

hope of conjoyning such with Christ. CHAP. 3.
 For what Christ said, *If you love mee* 1oh 14.15
keep my Commandements, was all one as
 if he had said, If you be conjoynd to
 me, keep my Commandements: Be-
 cause, *In Christ neither Circumcision a-*
vaileth any thing, nor Uncircumcision,
but Faith which worketh by Love. Gal. 6. 15.
 What Churches then soever of the Protestants
 stand in this condition, that men in them
 are enlightned to know God, and Christ,
 are furthered to beleve in him, are tur-
 ned away from their sins by the Act of
 Repentance, are made subject to God
 and his Commandements, by the act of
 Loving and Obeying him: No doubt is
 to be made, but that these Churches re-
 maine firmly fastned to their saving
 Foundation. Therefore this saving and
 undoubted Union of them with Christ,
 ought to bring a Tye and a Band of no
 meane Consequence, to the binding of
 the Affections of all Reformed Churches
 together.

Gal. 6. 15.
and 5. 6.

CHAP.

CHAP. 4.

CHAP. IV.

Of certaine Foundations, which use to be called Ministeriall, and of their Office and Power.

ALTHOUGH We acknowledge our Lord and Saviour Jesus Christ, the only personall Foundation of his Church, yet do we not deny, but that the name Foundation, is in a different sense ascribed to others. To whom, in what respect, this high Title is given, and what Power and Command they have, who are thus intituled, it must be afterwards enquired into.

The name therefore of Foundation is sometimes lent to others, but then always in a lessened and restrained acception. For they are called Foundations in no other right, than because the personall Foundation is layd by their Ministry, through the preaching of the Gospel, and by the continuation of that preaching always kept in the Church.

Amongst these Ministeriall Foundations the Prophets and Apostles possesse the

the prime place. Hence the wall of the Heavenly Jerusalem is said to have *twelve Foundations, and in them the names of the twelve Apostles of the Lambe.* Also Christians are said to be *built upon the Foundation of the Apostles and Prophets.* In this sense *Peter and Paul* and all the Apostles were Ministeriall Foundations, because all they as wise Master-builders bestowed their excellent paines in laying that only Foundation, of which we spake before. Wherefore when the Prophets, and Apostles are adorned with this honorable Title; it is rather to be referred to their saving Doctrin concerning Christ, than to their own particular Persons. The power of these was far greater than that of their succeeding Ministers, because they were so enlightned, and governed by the holy Spirit, that they could not at all erre, either in Preaching, or Writing. Therefore we acknowledge their Doctrin, as the Doctrin of God and Christ, certaine, infallible, and wholly Divine, with *Tertullian*, that saith, *There is no Divine Word but of God alone. Which Word was thundred both by the Prophets, by the Apostles, by Christ himselfe.*

CHAP. 4

REV. 21.

14

Eph. 2. 20.

In that his booke of the Soule.

C

But

CHAP. 4.

But the Papists to these Ministeriall Foundations, endeavour to joyne another, in words calling it a Second; and subservient, but in very deed making it a Principall, and plainly Divine one. This honour the Jesuites thinke fit to be conferred on the Pope alone, whom they so appoint to be the Second Foundation of the Catholike Church, that in the meane time they maintaine him to be the only Foundation of the Church next unto Christ. But there is no need to speake much of this fading foundation, and palsy-shaking head; the Scriptures being silent of any such sole Ministeriall foundation, as the Papists do faine. Besides all Protestant Churches long since have cast this filthy Idoll of a secondary head and foundation with others of the like nature to the Moles and Bats, as fit for so blind companions. We owne no power placed in this secondary foundation of the Papists, to subject the Faith of Christians unto it, counting those little better than mad, when they write and maintaine, *That the power and infallibility of the Pope of Rome, is the summe of Christian Religion, and his judgment is*

Bellar. praefat. in lib. de Rom. Pont.

to bee accounted the square and Rule of CHAP. 4.
Faith.

But leaving the Pope of Rome, lets come to the Catholique Church, which on a farre better title might challenge to her selfe the name of Ministeriall Foundation, because the Faith of every one may seeme in some sort to rely up- on her. For in this even to the end of the World that Doctrine shall bee kept and preached, to which those Christi- ans which afford beliefe and obedience, are rightly joyned to their foundation, and in it shall obtaine eternall Life. To this purpose that of *Paul to Timothy*, is often alleadged; where he calleth the Church, the *Pillar and Ground of Truth*. Neither may we doubt, but that in this Holy Catholique Church, (which wee beleeve in the Creed) the truth of the Gospell ever hath and ever will be pre- served; so farre forth; as it shall suffice for the Salvation of those that beleeve it. Therefore to know what hath been beleaved; received, and published of all Christian Churches, always and every where, is to know all those things which are sufficient for the obtaining

1 Tim. 3.
15.

CHAP. 4

of Salvation in Christ, the Foundation thereof. But this Catholique Church scattered over all the world, is presented, rather to our mind, than outward senses. Wherefore when we desire to heare the voyce of the Catholique Church, wee are forced to fly to the Church, which they call Representative; that is to say, to a Generall Council. Of which Representative Image of the Catholique Church, and of the Ministeriall power therof we will briefly discourse.

That this Representative Church did excellently discharge the Office of a Ministeriall Foundation in Oecumenicall Synods, is witnessed by those foure Councils of *Nice*, *Constantinople*, *Ephesus* and *Chalcedon*: In which the Divinity of Christ, against *Arius*, of the holy Ghost, against *Macedonius*, the Union of two Natures in Christ, against *Nestorius*, the distinction of two Natures, against *Eutyches*, were declared, defended, and established. In these and the like Councils, those Doctrines of the Christian Faith, which were there in common handled and discussed, because therein

therein all that professed Christianity, were represented, are therefore with great reverence to bee received. For it ever belongeth to the Office and lawfull power of this Representative Church, to divide and distinguish Fundamentall Doctrines of the Christian Faith, from those which were not fundamentall, provided alwayes that they passed not the bounds set by the Apostles and Primitive Church, to multiply or diminish the Number of these Fundamentals. For it is credible (what *Aquinas* observed) that the Apostles and others which were nearer to Christ, had a fuller Knowledge of the mysteries of the Faith, than we that are further off, which *Cajetan* in the same place confesseth to be most true. For however that the Apostles, and the Fathers of the Primitive Church, were not much given to controversall Divinity, and disputing about Questions, yet were they of all most skilfull, in saving, necessary, and Fundamentall Divinity.

2a. 2e Qu.
1. Art. 7.
Resp. ad 4.

Moreover, after this Representative Church had once published her resolution founded in Gods Word, of Fundamentall

CHAP. 4.

mentall Articles, which were simply necessary to the Salvation of Christians, the care and charge also lay upon her to defend, fence and fortifie those Articles, against all fraud, and force of Heretiques. For it is the wont of Heretiques, to undermine the very Foundation of Christian Religion, whilst they retaine the words, but deny the matter of the Articles. Thus the *Arians*, in words confessed Christ to be the Son of God, but they hatcht a Monster in their hearts, when they would not acknowledge him to be coessentiall to the Father. Hee is but mocked with a Title, to whom the thing signified by that Title is denied.

It was lawfull therefore for the Representative Church (that is for the generall Councell) for the better declaring of the true meaning of an Article, to frame and fit a new (but apt) terme, and to compell Christians to confesse Christs Divinity under this forme of words, *Christ is Coessentiall with God the Father.* For to be God, and to be the Son of God, though not in sound, in sense are the same as to be coessentiall with God.

Lastly,

Lastly, we do ~~not~~ straiten and confine the power of an **Oecumenicall** Synod, or representative Church, only to the declaring and defending of **Fundamentall** Articles, such whereof an explicate and cleare unfolded Faith must be had to Salvation; but wee confesse the same also doth extend to any true doctrines, and profitable for the edification of mens Soules. Yea we conceive this definitive sentence of the Church to bee so armed with the sharp edged sword of Excommunication, that they may be separated from the outward Communion of the Catholique Church, which dare stubbornly oppose their private opinions against her determinations. Notwithstanding if that wherein they do erre, be not of the **Fundamentall**, and absolutely necessary Doctrins, we ought not to despair, but that some who justly are cut off from the outward Communion of the Church, (God in his mercy pardoning their errors, arising from the weaknesse of their Understanding) may still retain an Inward and saving Communion with Jesus Christ, their Foundation. *For the outward Excommunication, is not a cer-*

CHAP. 4.

Tom. I. in

disp. pag.

374.

taine, or infallible signe of the inward Ex-communication, as rightly Luther.

What we have said of the Power of a Generall Council, we desire should also be understood of any lawfull and free Council, rightly representing the Catholique Church; not of those Councils which are meere Vassals to the Pope of *Rome*, and represent the Catholique Church in the same manner as an Ape doth a Man.

But because it is altogether impossible to call the Catholique Church into a Council representing the whole body, by reason of the Popes Tyranny, and other hinderances; let us come to expaine what power particular Churches have in this matter.

If therefore the name of Ministeriall Foundation doth agree to the Representative Church, or Generall Council; for the Ministeriall power it hath in publishing, explaining, and defending that Doctrine which joyneth Christians to their saving foundation, it agreeth also in its kind, and degree to every particular Church, suppose the *English*, *French*, *Dutch*, and others, which take their de-
no-

nomination from divers Countries. For what the Catholike Church assembled in a Council, may, and ought to do towards the founding of all Christians in the saving Truth of the Gospell; that every Particular and Provinciall Church may and ought to do to those that are under it.

From this Office, the Church of *Ephesus*, wherof *Timothy* was President, is called *the pillar and ground of Truth*, because it is the duty of every Church to defend and maintaine the Truth (preached by the Apostles to the World) commending, and explaining the same to the people, and to unsheath, and draw the Sword of Ecclesiasticall censures against forgers and Heretiques.

But least every particular Church should advance her power and authority, even to match, and equall it with the Catholike Church in a Generall Council, we must marke and observe, first, that the particular Doctours of particular Churches met in a Synod, only represent their own, and not forraigne Churches; and therefore to have no power of prescribing to others, what they must beleeve,
or

CHAP. 4

*Apuđ Au-
guſt. de
Bapt. cont.
Donat. lib.
2. cap. ult.
Idem ſuper
geſtis cum
Emerit.
Serm.*

or reſuſe; much leſſe to cut them off from the Brotherly Communion which they hold with the Catholique Church, who either out of conſcience, or ignorance cannot aſſent to their Decrees and Determinations. For an Equall hath no power over him, which is his Equall, Herein the moderation of *Cyprian* is commended, who held communion with thoſe Churches, whom he conceived to live in a grievous error. The African Churches are commended, for their not condemning of any, nor removing them from the right of communion, but continuing in fellowſhip with thoſe Churches, which were of a different opinion, and would not reſt and rely on their judgement. For no particular Church ought ſo far to tender her own honor, as thereby to envy, prejudice, or damage the unity of other Churches.

Secondly, we muſt obſerve, that particular Churches (for inſtance, thoſe of *Saxony* and *Switzerland*) may and ought to commend the Summe of the Doctrine of the Goſpell, which they profeſſe, to ſuch as are ſubject to their Miniſtery, which

which abridgement of Doctrine, compiled and digested into Articles, we use to call the Confession of the Churches, or Articles of Religion. But a special care must be had, that in the framing of these Articles, we insert not into them, any thing that is subtile, superfluous, and litigious. For it is not the part of wise Doctors, to stuffe those things, which should further Peace, and the Edification of Soules, with that which may trouble the Learned, help the Unlearned little or nothing to Salvation. For what is this else, than to minister to the Learned matter of strife, and to thrust on the unlearned, Wind for Milk, and Stones for Bread.

We ought also to have some respect of neighbouring Churches, in these our Confessions, which wee set forth, and nor to affect in our Articles, to expose to the view of all that, whence occasion of wrangling may bee given to our neighbour Protestant Churches, and matter of rejoycing afforded to the Papists. These inconveniencies might easily bee avoyded, if it would once enter into the hearts of Divines, to sever hard and obscure

CHAP. 4Mat. 10.
27.

secure Controversies, from the publike Confessions of the Church, and confine them to private exercises in the Schooles. For whilst we place and proclaime our Controversies *in the light*, and as it were *on the house top*, of our publike Confessions, wee shew abroad the nakednesse of the Reformed Churches, which it was farre better, going backward with our faces, wee should desire to cover.

Lastly, when these Confessions are ordered in this manner, it is lawfull and usefull for every particular Church, to exercise that Jurisdiction over their owne people, which in no case, they ought or can usurpe over the subjects of another Church. For if their own oppose the received Doctrine of their Church, established by publike consent, they may (both for the errors they scatter, and for the disturbance they cause in the Church) put them aside from the Communion of their Church, so long till they leave off to infect others, and trouble the Church with their errors. But as soon as they repent of their errors, they are to be received againe into the

the

the Bosome of their Mother. Thus may they deale with their own. But when they are to meddle with Churches, not at all subordinate unto them, they may hold Divine concord, and keepe Gods Peace with those, which think and teach otherwise than themselves, as we may see it in *Cyprian*.

*Epist. 72.
ad Stephanum;
ad Julianum.*

It will not be from the matter, after this our discourse of Particular Churches; to adde something concerning some famous and eminent Doctors in the same. For private Doctors, are also in their distance, to be accounted Ministeriall foundations, who in the maintaining, expounding, defending, preaching, or writing the Truth of the Gospell, have imployed their commendable paines. And here amongst the principall Doctours of the Reformed Churches, wee reckon those Worthyes, *Luther* and *Philip Melancthon*, not fearing to joyne unto them *Bucer*, *Calvine*, *Martyr*, and others; whom we need not to name. But of all these, though excellent Divines of our Age, we ought so to esteeme, as accounting them Stars, but not Deities in our Churches, nor do we reverence them, as
the

CHAP. 4.

the Prophets, and Apostles inspired by God, but value them, as godly Men, worthily learned, and raised up by God for the generall good of the Church, with all confessing them to bee but ordinary Ministers, and subject to their mistakes.

*Lactan. In-
stit. lib. 4.
cap. 30.*

O. 7. 30.

Besides, we must beware that we do not suffer the Churches themselves, to be surnamed by Epithets from these famous Men. For to put off the Name of Christ, and to put on, and weare humane and outward names, is far from Christians, and most times is the fuell of endlesse dissention. That therefore of Nazianzēns ought wonderfully to please all prudent and pious Christians. I reverence Peter, yet Will I not be called a Petrian; I honour Paul, yet Will I not be called a Paulian. If private Christians can not take this in good part, how much lesse is it fitting to nickname a whole Church from a single man?

Last of all, I may adde this concerning private Doctors. It is a most injurious thing, that a whole Church should be indicted guilty of the errors of that Doctor, whatsoever hee bee, which hath or doth use

use his Ministry therein, unlesse it doth appeare, that that Church by their publique assent doth approve and maintain his errors. But where is there one of an hundred amongst common Christians, who so searches the books of their Doctors, that he giveth his consent to all their Opinions? Yea, where is there one amongst those Doctours themselves, which doth not from his whole heart abhorre such errors, when his adversaries charge him with them? Lastly, where is there one to be found amongst the Learned in any Church, who hath so sworne to defend the words of *Luther*, or *Calvin*, or any other writer, but that he thinks it lawfull to depart from them, where they depart from the Truth? Now seeing it is manifest these things are so, if these which wee call Ministeriall Fundamentals; sometime in some things do shake, or stagger, we must not pin their Personall errors upon the whole Church. For the Church properly so called, doth not allow whatsoever ill Doctours mingled in the Church do allow, as rightly *Melancthon*, to which we adde, neither every thing which good Doctors have taught ill.

Apud
Luth. Tom.
1. disp. de
Author. Ec-
cles. pag.
439. B.

CHAP. 4.

CHAP. V.

Of the Doctrinall Foundations of the Christian Faith in Generall, and how farre they are to bee beleevd under the necessity of Salvation.

THE Doctrine of the Holy Scripture contained in the Books of the Prophets, Evangelists; and Apostles; is that Foundation, on which alone the Faith of Christians may safely rely, because of the most certaine authority of God revealing it. Nor must we give eare to the Papists when they object: *Whence know you those Books to have been given to mankind by the Spirit of the most true God? If God as yet hath not perswaded me in this point, he hath not as yet perswaded me that I am a Christian: For the Will of God hath commended the Scriptures unto us, to be the Foundation and Pillar of our Faith.* If the Romanists will give no credence, neither to *Augustine* nor *Irenæus*, they ought notwithstanding undoubtedly to beleve *Peter*, who calleth the voyce of the Scriptures, *a voyce more sure than that which*

Augustin.
Confes. lib.
6. cap. 5.
Irenæus. li.
3 cap. 1.

2 Pet. 1. 19
20, 21.

which came down from Heaven, and not brought by the will of man, but holy men of God spake it, as they were moved by the holy Ghost. Therefore the holy Scripture so propoundeth the foundations of our Faith, and fastens the Rule of our Doctrine, that the Faith of Christians only trusteth and reposeth it selfe on those Revelations, which are contained in the canonicall Books. I will say nothing against that fantastick imaginary Doctrinall foundation, which the Papists triflingly defēd, to be in a word not written, and couched in the privy cabinet of the Popes breast, because I conceive so profane and grosse an error, in a matter of so great moment, amongst wel instructed Christians is not worthy of a confutation. He that seeks for the Doctrine of Salvation, and Eternall Life out of the Scriptures, shall find it no sooner than if hee looked for the Tree of Knowledge and Life out of Paradise.

But although wee straitly maintain that no fundamentall Doctrine of Faith, is to bee sought for out of the Bookes of the Old, and New Testament; yet wee do not defend that all things contained

CHAP. 5.

in these books are fundamentall points, so necessary to be known and beleaved, that if any of these be unknown, or denied of any, we should presently ad judge them to have falne off from the foundation of Salvation. Many things in the Books of both Testaments are Historicall, some things are dogmaticall, which are truly affirmed, and profitably placed there, and yet are accounted not to come into the Number of Fundamentall points. Numberlesse things there are, which by true & firme consequence may be deduced out of the Scriptures, and yet mount not up to this high pitch of honour. Therefore those things only are to be set apart, and owned for Fundamentals, without the plaine, and explicite Knowledge whereof, none can be saved; & in which, as well Negative infidelity, not at all to know them, as positive infidelity, to refuse to beleave them doth condemn. Now such are all those things without wch we can neither savingly beleave in Christ, nor rightly call upon God in Christ, and worship him to the obtaining of eternall Life; In a word, without which Christians can neither have pious affections towards God, nor exercise the Religious Acts of

Faith, Hope, and Charity, being absolutely necessary to Salvation.

CHAP. 5.

These two things being yeelded, and granted, that our Faith is to trust on the Scriptures alone, and that all, & every one of those things which may be seen in the large prospect of the Scriptures, are not to be ranked with Fundamentals; this is to be added in the third place, that our Faith is so subject, and tyed to the whole word of God, that every one is bound to embrace every Truth which hee sees revealed in the holy Scriptures, or duly derived from them. For although, out of the nature or matter of a Proposition we are not bound and obliged to beleeve, and know it, under the perill of losse of Eternall Life: Yet notwithstanding because of the authority of the revealer, so oft as it shall appeare unto us, that such a proposition is revealed in Scripture, we are bound not to refuse it. For whatsoever he should pretend on the contrary, who at his pleasure shall trample on a proposition which he understands to be founded on the Scripture; he is to be accounted one that gives not that beleeve which he ought to any proposition. For

CHAP. 5.

Instance sake: That Christ is God and Man, is a plaine Fundamentall Article, which if not at all beleevd, we can neither beleve in Christ himselfe, nor so worship God, as to be restored into his favour, and admitted into his Kingdom: But many things are expressely mentioned in Scripture of this Christ himselfe Incarnated, which are not Fundamentall; also many things may bee deduced from this Fundamentall Article, *Christ is God and Man*, which are not to be reckoned as Fundamentals. If notwithstanding they be perceived, and understood to bee placed in, or duly deduced from the Scriptures, hee condemnes God speaking in the Scriptures, who beleevs not such Propositions. But as often as it shall happen, not out of the perversnesse of the Will, but weaknesse of the Judgement, that he, being deceived with an Imagination, that Truth and Piety are on his side, shall affirme or deny any thing repugnant to the Scriptures, even in those his Tenets, which thorough his Ignorance are not Catholique, his heart and mind notwithstanding is Catholique, because it is prepared for amendment on better

*Aug lib 4.
ad Vinc.
Vlt. cap.
ult.*

better information. Of such therefore we may rightly say, that they have their Senses not so well exercised in heavenly matters, that they are weak and children in Faith, that they are not to be taken along with us to doubtfull Disputes, but we cannot truly call them, forraigners estranged from Christ, Apostates from the Faith, & such as are to be separated from Brotherly Communion with the Godly.

However therefore let it be taken for granted, that the Romish Prelats do not deny any Fundamentall point, truly and properly so called : hence notwithstanding it appeares, that they both hurt the Unity of the Catholique Faith, and hinder the Union of the Catholike Church. For what Church soever, shall patch their own uncertain opinions to the fundamentall Articles of the Christian Faith must needs misshape and deforme the body of the Catholique Faith, by joyning to it so many members, both useles and monstrous. But as for those which use the same, and inforce them on other Churches to be beleaved, under the necessity of Salvation, it manifestly appeares, that they alone are guilty of the

CHAP. 5.

Heb. 5. 14

Rom. 14. 1

CHAP. 5.

rents in the Catholique Church. Here in the pride of the Romish Church, swels so big, that it leaves no room to receive the Truth: but I hope that all Protestant Churches, will at length consent in this, to renew the Brotherly Communion betwixt them, and not to thrust their private opinions on others. That attempt of the Papists, to shut out all from the Catholique Church, and eternall Salvation, which in all things give not their assent to the Creed of *Trent*, ever seemed to me so desperate and foule, that all the water of the Ocean powred upon *Rome*, can not wash away the stain therof.

Wee desire that all which wee have spoken be understood, of casting them off from Brotherly Communion, who either out of obstinacy or ignorance, contradict the Scriptures, in any Principle of Catholique Faith, which not at all being known, we can neither have Union with Christ, nor Adoption by him into the Son of God; which, not at all being beleevd, we can neither rightly perform Gods worship, nor from him obtaine Eternall Salvation. Such things are neither denied, nor unknown of any, which
chal-

challenge to themselves the name of Christians, save only those, *in whom the God of this world hath blinded their mind, lest the light of the glorious Gospel of Christ should shine unto them.*

CHAP. 5.

2 Cor. 4.

34.

Moreover, neither are the things which we have said so to be taken, as if thereby leave and liberty were given to Christian people, to set up their rest in fundamentals, and to go no further in searching the Scriptures, as if it were lawfull to sleight any Doctrine, which we confesse not to be fundamentall. Yea all Scripture given by Inspiration of God, is profitable for Doctrine, for reproofe, for correction, for instruction in righteousness. We must therefore endeavour, *that the Word of God may dwell in us plentifully in all wisdom, that we go on to perfection, and not always make our abode only in Fundamentals.* In the words of Saint Augustine, we thus call upon all Christians: *Let every one of you gaine to himselfe as much Knowledge of Faith as he can; greater if he desires more, lesse if lesse, yet so that he gives not off from his journey, till he attaine unto perfection.*

2 Tim. 3.

16.

Col. 3. 16

Epist. 212.

Last of all, I would not have these
D 4 things

CHAP 5.

things which are spoken in generall of the doctrinall foundations of the Christian Faith to be so understood, as if this care and duty did not lye upon Doctors, and Pastors to instruct their people in every Doctrine of the Scripture, wherby they may bee furthered, and edified in Faith and Piety: but that principally they urge and inculcate these Fundamentals, as of principall moment to Salvation. This was the judgement of *Luther* in his Preface to the greater *Catechisme*, where he willingly confesseth himselfe to be a *Scholar of the Catechisme*. Surely great is the unhappinesse of Christian people, where by reason of the noyse, and over much heat of controversies, they have scarce leave or leisure to heare, or thinke of the Fundamentall, and saving Doctrine of the Scriptures, and not at all to doe those deeds most necessarily required by Gods Commandements.

Now as concerning forreigne Churches, I deny not, but that other Churches may, and ought to confute their errors, although they contradict not the Foundations of the Christian Faith. But let their Errors be confuted, and not the

Par-

*Tom. 5. p.
645.*

*Nazian.
orat. in S.
Epiph.*

Parties erring be traduced, let the matter be handled by Arguments, not by Outcries, by Reasons, not by Railing; nor let them contend about Words, when the divers sound of Syllables may be brought to Spell, and make up the same Sense. To shut up all in a word, we must so dispute of all Points not Fundamentall with the Doctours of other Churches, that wee keep and preserve our own people safe and sound from their Errours, and not that wee may render the others odious, branding them for obstinate Heretiques. Seeing it is easie to call any man an Heretique, but not so easie to comprise in a certaine regular Definition what makes an Heretique: Yea (if we beleeve Augustine) it is a matter of very great difficulty.

CHAP. 6.

CHAP. VI.

Of the notes and markes whereby we may know that any Point is not Fundamentall.

WEE have showne already that Fundamentall points have this character plainly printed upon them, that without the knowledge of them, neither Salvation of Christians, nor the Worship of God can consist. Now let us adde some other signes and tokens, out of which we may safely set down, that any point is not Fundamentall, although some urge, and enforce it for Fundamentall, and they especially, who have long laboured, and sweat soundly in the maintaining of it.

First therefore, that is not Fundamentall, which was never clearely revealed from the beginning, by the Prophets, and Apostles inspired from Heaven, to Christian people, and to Christian Churches, founded by them through the whole World. For they had not been pure from the blood of them all, if they had shunned

shunned to declare all the Counsell of God to all; so far forth as it was necessary to the procuring the Salvation of all by Faith in Christ Jesus. And the saving Truth in such necessary, and fundamentall things was so revealed by the Apostles, that all might behold it. Go ye into all the world and preach the Gospell to every creature: For it is the power of God unto Salvation to every one that beleeveth. We preach Christ, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. What therefore in the time of the Apostles was not declared to all, that cannot in our Age begin to bee Fundamentall. Yea, neither the Papists themselves dare deny this, although they arrogate to the Pope of Rome, and Romish Church more power, than is meet, over the Articles of the Christian Faith. For *Canus* set all those things apart from the Doctrines of the Catholique Faith, which were not universally preached by the Apostles. How much more then, ought they to be severed from the Fundamentals? The same Author alloweth that some propositions may bee called

Truths

Mark. 16.
15.

Rom. 1.16

Col. 1.13.

Lib. 4. cap.
ult. pag.
145. 146.

Lib. 12. c.
10. p. 391.

CHAP 6.

*Lib. i. quest.
27. p. 148.*

*Lib. 4. de
Verbo Dei,
cap. 11.*

Truths of the Christian Doctrine, which he thinks not worthy to be called *Truths of the Catholique Faith*. For this name he counts peculiarly to belong to those Doctrines which so nearly concerne the Faith, that by removing them Faith it selfe is taken away. And Corduba to the same purpose saith, *It is no Catholique Truth, nor is the contrary opinion Heresie, unlesse such a Truth be revealed, and generally propounded to all, to be necessarily beleevd.* Last of all, Bellarmine himselfe grants us, *That those things, which are absolutely necessary for all to Salvation, were preached unto all by the Apostles themselves.* Let this therefore bee the first signe, of a Doctrine not Fundamentall, that it hath not beene delivered by the Apostles to all, publicly, generally and plainly.

Secondly, that is no Fundamentall Point, which was never admitted and held for such in the Primitive Church, succeeding the Apostles, and never recommended to all, by generall consent of the Catholique Church. For if any will maintaine, that the Catholique Church did ever refuse, or was ignorant
of

of any Fundamentall Doctrine, he must CHAP. 6.
 by the same reason maintaine, that the
 whole Church was severed from her
 Foundation, which no man, well in his
 wits, will ever suffer to enter into his
 Thoughts. It was well observed by the
 right Reverend Arch-bishop of *Ar-*
mach, a man of singular Piety, and stored
 with the commendation for Learning in
 all kinds. *That if at this day, wee should*
put by the points, wherein Christians dif-
fer one from another, and gather into one
body the rest of the Articles wherein they
generally agree: (which worship Christ
God and Man, and acknowledge him for
their Saviour) We should find that in those
propositions, which without all Controver-
sie are Universally received in the Chri-
stian World, so much truth is contained, as
being joyned with holy Obedience, may be
sufficient to bring a man unto everlasting
Salvation. Which plainly evinceth
 that these things alone of the common
 Faith, are those, which rightly are cal-
 led Fundamentall: but as for those
 points, which we so dearely prize, and
 for love of them clash the Protestant
 Churches together, because of the right
 of

Vsher Ser-
 mon be-
 fore the
 King, page
 43.

CHAP. 6.

of neare alliance which they have with the Fundamentals, they may sometimes be ranked amongst true and profitable Doctrines, but may not be accounted absolutely necessary, or Fundamentall.

Nazian.
Orat. 22.

Thirdly, it is not a Fundamentall maxime of the Christian Religion, which is so handled or propounded, that to conceive the truth thereof, and to apprehend it with Faith, we stand in need of the Wit, and cunning of Logicians, and of the abstracted and abstruse speculation of Metaphysitians. *For nothing were more unjust, than the Christian Faith, if it should only fit and belong to those, who are Learned and Skilfull in these Arts.* Nothing is more usuall amongst Learned Men, than in their minds and conceits, to abstract the manner of things, from the things themselves; nothing more common, than to propound the same single numericall thing, to be considered under severall formall differences, and to reare and raise these touring speculations; on the plaine Doctrines of the Christian Faith. If any such matter were Fundamentall, or necessary to be knowne to Salvation; there were no hope of the Salva-

Salvation of all unlearned People. But we defend with *Augustine*, that the Faith of the holy Church is apprehended, not by the Reason of Disputation, but the Piety of beleeving, otherwise none but the Philosophers, should obtaine blessed happinesse. Yea, we say with the Apostle, Where is the Wise, Where is the Scribe, Where is the Disputer of this World? &c. But God hath chosen the foolish things of the World, to confound the Wise. As if he had said, Where art thou O Learned man, and skilfull in lofty speculations? Art thou alone meet to receive the Doctrine of Life? Yea, every one of the plaine countrey People is more fit than thy selfe, and thou altogether unfit, if thou thinkest that in these things, thou mayst rely on thy own Art, and witty apprehension, for the way of Salvation is not only a holy way, but also so plaine and direct, that the foolish cannot wander in it: So be it, they stick to the Word in the simplicity of their hearts. As Luther well affirmeth. Therefore, saving and Fundamentall Doctrines, are not to be sought for, in the dark clouds of speculation, but in the plaine propositions

CHAP. 6.

Epist. 322.

1 Cor. 1.

20, 27.

Isa. 35. 8.

On the place,

CHAP. 6.

tions of the holy Scriptures, to the conceiving whereof, there is more need and use of Faith, than Art; of an obedient Heart, than of a subtile and piercing Wit.

Fourthly, as all points justly challenging to themselves the Title of Fundamentall, are plaine and naked, for the manner of their Expression; so ought they to be few, and so framed, that they do not swell to an infinite number, yea, that they grow not into so great a bulk, burthensome to bee portable in the memory of Gods little ones. Hence *Aquinas* calls them the *First things to be beleaved, and speciall Articles of the Faith*. *William Paris* termes them the *Fundatories of Religion*. Others stile them *Radicall Truths*. But although these first, Fundatory, and Radicall Doctrines of the Christian Religion, may beget, and bring forth a great, uncertaine, and numerous of-spring of Consequences arising from, and following after them; yet it beares no proportion with reason, that they in themselves, should bee many, or uncertaine. When therefore wee behold,

that

2a. 2a Qu.
3. de Fide.
cap. 2.

that to these *First credibles* of the Divine Essence, and Attributes of the Incomprehensible Trinity, of the Hypostatical Union of two Natures in Christ, of the Communication of his Properties, and almost of every Object of Knowledge in Divinity, there is annexed to great a train of severall points, as thick Volumes are not able to containe them, it is most certainly sure that the greatest part of them is not Fundamentall. All Christians ought to heare the Councell of Learned *Nazianzen*, Contemplate (saith he) on *Divine things*, but stay stil in the *Termes*. *Speake the Phrases and Language of the Spirit*, and if it be possible, nothing else. Do not thou curiously pry, thorow those narrow rifts into the Nature of the Father, the Essence of the only begotten Sonne, the Glory of the Holy Ghost, and one God in three Persons. Use the Words accustomed, the reason of them belongs to those that are wiser to inquire. Let it satisfie thee that thou hast the Foundation, and let alone to Artificers to build thereupon. Would to God only Artificers would build upon them; would to God they would not

Orat. de
Modest.
observ. in
D spo

CHAP. 6.

mingle their many, and almost infinite superstructures, with the few, and plaine Fundamentals, to bee embraced with equall affections, and to bee received with honour alike. If they endeavour thus to do; yet it becomes all pious and prudent Christians to discern and make a difference betwixt those first, and few things to bee beleaved, immediately revealed by Christ, and his Apostles, and those numberlesse deductions of Divines, which they, according to their severall minds and opinions, seeke to thrust, and crowd into the same roome with Fundamentals.

Fiftly, it is no Fundamentall point, which though furbished and attired in new termes, is not the same in effect, with the Doctrine expressed in the words of the Holy Scripture. For if the addition of our new coyned words, importeth any thing more than what is in the Scripture, this new accession may bee allowed for a consequent of the Fundamentall Doctrine, but it cannot with this new peece bee urged for a direct, downeright Fundamentall Doctrine.

ctrine. But if the new word, or the addition therein, for matter of the Sense of the Proposition, brings no new thing at all, but so that understanding the Termes, the effect of both appeares to be the same, then wee acknowledge both to bee Fundamentall. For the difference of the expression, alters not the nature of a Fundamentall Doctrine, where the essence and meaning of the Proposition, remains the same. What wee have said somewhat obscurely, we will make plaine by an example.

Christ is God, and the Sonne of God.

This is a Fundamentall Point, and so also is this,

Christ is coessentiall with God, his eternall Father.

For although in the latter, there is a new Terme, yet it addes no new thing, nor affirms any thing, which will cause the cumbrance of a toilesome deduction, to extract it out of the former; but whosoever understandeth the termes of both, presently understands, that they agree so well, as in sense they are

CHAP. 4. the same. For no man of sound sense can have a conceit of diverse Gods in the same Essence, or substance. But if the Doctrine or Proposition, deck't in forraign Termes and new language, cannot bee annexed to a plaine and cleare Fundamentall Article, without a busie and artificiall deducing of it, it ought not to bee inserted into the Catalogue of Fundamentals. Indeed those which perceive the force of the Consequence, or Deduction, are bound to afford beliefe to such Consecratories. But they, to whom it doth not sufficiently appeare, that such a Proposition followeth from any Fundamentall point, they are not bound to embrace it for a tried Truth, much lesse for such a Doctrine, without which no hope is left to obtaine Salvation. To conclude in a word, As often as it is inquired, whether any Doctrine bee Fundamentall or no; let us not give heed to the clamours of Disputants, But have recourse to those Notes, which now wee have reckoned up. If the Doctrines they presse on us, bee not clearly recommended by the Apostles themselves to the Catholique Church,

Church, in the first preaching of the Gospel, if in succeeding Ages they were not Universally received, if they bee not suited to the capacity of simple Christians, but only fitted to the braines of Philosophers, and Logicians, if they bee too many, and not comprised within certaine bounds; Lastly, if expressed in such formes of Speech, that they cannot bee reduced to an equivalent sense, with a cleare and of all confessed Fundamentall Article, sometimes they may bee Truthes, but they can never bee counted Fundamentals.

CHAP.

CHAP. 7.

CHAP. VII.

*Of the Summe of Fundamentall points,
contained in the Creed, and Comman-
dements, so farre as wee ought to Be-
leeve, or Practise.*

MANY of the Papists, and somme of
ours, when we maintaine that the
difference betwixt the Reformed Churches,
is not about Fundamentals, presently
require of us, to bring in a Bill, and
set forth an accurate Catalogue of Fun-
damentals; so that we may say, so many
Fundamentals there be of the Christian
Faith, neither more nor lesse. We easily
answer the Papists, that it were presump-
tion in Protestants, who confesse them-
selves subject to errour, to undertake so
hard a Taske: let Papists rather addresse
themselves to the Pope of Rome, who
alone can speake Oracles, and is said to
have all Laws, Humane and Divine, lockt
up in the Closet of his Brest.

But if any of our men shall earnestly
maintaine, that unlesse this first be done,
no Brotherly love, can be renewed be-
twixt

twixt the Protestant Churches; let him try, (which is somewhat more easie) if he can but only reduce the Propositions in Controversie, which he desires should be Fundamentall, to a certain and stinted number. If he shrinkes to do this, let him not blame the backwardnesse of others in the same matter. Although it be not hard to show the reasons, why the Fundamentall Points, can scarce, or not at all, to be brought to a set number.

First of al, that which hinders is this, that according to the diverse conceits of diverse men, the formes of Propositions are altered, and one Divine breaks that into two, which another makes up into one Proposition. Hence of necessity must arise an uncertainty of their number. Which wee see to have happened in the very Articles of the Creed, which Divines commonly count to be twelve, and yet some reckon them up fourteen. What shall I say? that as yet, Divines are not well agreed amongst themselves, of the very distinction, of a Fundamentall point. Some restraints this name to those Doctrines alone, which with an expresse Faith, are to be beleevd of all Christians

*Aquin. 2.
2. quæst. 1.
art. in corp.*

CHAP. 7.

to the obtaining of Salvation and eternal life by Christ, and this I professe to bee mine opinion. Yet are there some most learned and famous Divines, which terme all Propositions Fundamental Doctrines, which they themselves by good, and strong Consequence, inferre out of the former Fundamentals, although few or none bee found in their neighbouring Churches, who plainly perceive the Truth of these Consequences. Many things deterre me from being of this opinion, but this most especially, that this would bee a necessary and everlasting cause, of an unnecessary and everlasting Rent betwixt the Churches of Christ. Lastly, there never were, nor will bee wanting some, who will require that it may bee reckoned amongst the Fundamentals, whatsoever themselves unlearnedly and erroneously dreame, that they have digged and drawn out of the Word of God. And these for the most part are those hatefull and troublesome Brawlers, who presently give out the Alarum, that the Foundations of Religion are pluckt up from the very roots, if any dare shake their imaginary Fundamentals. Whilst the

the very nature and definition of a Fundamentall Doctrine stotes in this manner, it is no more impossible to count the waves of the Sea, than it is percisely to define the set, and certaine number of Fundamentall Doctrines, ebbing and flowing according to mens severall opinions.

But least I might seeme wholly to wave and decline the marking out of Fundamentall Doctrines, I will shew plainly what was the opinion both of Ancient and Moderne Divines in this matter, by publique producing of their testimonies.

As touching things to be beleaved, all Foundations of the Christian Faith, are comprised in the Apostles Creed, neither shall he, who from his heart professeth that he affordeth beliefe to all, and every thing therein contained, be deficient in any thing (so farre as concernes things to be beleaved) to the partaking of Salvation in Christ, and retaining of Communion with the brethren of Christ. Now let us see how honourably the ancient Fathers did both thinke and speake of this Creed,

Irenaeus

CHAP. 7.

Lib. 1. cap.

2, 3.

Irreforma-
bilem, lib.
de Virgin.
velan.

Ad Constāt.
August.

Tom. 10. de
temp. Scrm.
2. Domi. in
Ramis pal-
mar. pag.
849. &
Scrm. 131.

Irenæus saith, That the Church disper-
sed thorow the whole World received this
Faith from the Apostles, and carefully
kept it, so that by consent in this Faith, they
as it were dwell all in one house, and have
one heart. And hee sheweth that this
Faith, doth suffice for the Unity of all
Churches together amongst themselves, as
the Dutch, Spanish, French, Easterne,
Egyptian, Lybian, in a word all Christian
Churches. Tertullian calleth this Creed,
the one Rule of Faith, sole, immoveable,
and which need not, or may not be altered, or
reformed. Hilary tyred with the con-
tentions of the Arians, takes breath
with this speech: It is most safe for us to
retaine the first and sole Evangelicall
Faith, Confessed and Understood in our
Baptism.

Augustine calls this Creed the com-
prehension and Perfection of our Faith,
adding with all, that it is plaine, short, and
full; so that the plainnesse doth provide
and take order to helpe the homelinessse of
simple Auditors; The shortnesse easeth
the memory, and the fulnesse compriseth all
Doctrine. In another place he calls it the
certain rule of Faith, by which Believers
may

may hold the Catholique Truth, and by which they may convince all hereticall wickednesse. Ruffinus saith, that this Creed may also be called the Triall, or Touchstone; if we meet a man we doubt of, do but examine him by this Creed, and he will presently discover himselfe, whether he be a foe or a Friend. Lastly, Maximus Taurinensis writes, that the Apostles did deliver the mystery of Faith to the Church of God, that because there was to be diversity of Beleevers under the one name of Christ, the privy signet of the Creed should distinguish the Faithfull from the Unbeleevers.

CHAP. 7.

Exposit. in the Creed.

Serm of the Creed.

Come we now to see, what was the Schoolmens Judgement of this Creed, Alexander of Hales brings this reason, why the Creed was composed, That it might be the Instruction of the Faithfull, in one Understanding and Confession of the Truth, and Devotion of Religion, in which the nature of Man is to obtaine blessednes. Somewhat after, To instruct in the Faith, was the cause of making the Apostles Creed, for to this purpose was it composed, that the Faithfull might be taught in one Faith, to beleeve all things necessary to Salvation.

Parte. 3.
quest. 69.
memb. 2.

CHAP. 7.

2.2. quest.
2. art. 5. in
corp.

Sen. l. 3.
dist. 25 qu.
2. in conclu.
resp. ad 2.

Saluation. Aquinas determines, that as touching these first believables, which are the Articles of the Faith, every one is bound explicitly to beleve them; but as concerning other believables, he is bound only implicitly to beleve them, and in the Preparation of his mind, that is, having his Heart in readinesse to imbrace them, when it shall appeare to him, that they are contained in the Doctrin of the Faith. Bonaventure saith, When it is demanded, whether the Doctrin of the Faith be sufficiently contained in the Apostles Creed, we may answer, that if we speak of the Doctrin of Faith, in respect to those things, which therein are most principall and proper, they are sufficiently contained in the Creed. Neither is there any thing to be beleved, which may not be reduced to the Articles contained in the Creed, as the principles and stable foundations. I passe other Schoolemen, because it is their generall judgement, that the plaine and unfolded beleife of the Apostles Creed, is enough for Common Christians, for the attaining of Salvation; though a greater measure of Knowledge bee required from men of greater Learning. Whence the Master

Master of the Sentences, after hee had concluded, *That in the time of Grace all things ought to be beleaved, which are contained in the Creeds; afterwards hee addeth, that it is one thing to know only what a Man ought to beleave, to obtaine eternall life, and another to know how the same may be maintained, and defended against wicked men opposing it, which Knowledge many Faithfull men cannot skill of, and yet they excell most in Faith it selfe.*

CHAP. 7.
Sent. lib 3.
dist. 25.

Nor doe the modern Papists, differ herein from the Schoolmen. Let the Fathers of Trent speake. *The Apostles Creed is that Principle, in which all that professe the Faith of Christ do necessarily agree, and it is that firme and only foundation, against which the gates of Hell shall never prevaile. And in the very Catechism of the Council of Trent, this Creed is called, The short forme of the Christian Faith, and Hope, the summe and foundation of Truth, first, and necessarily to be beleaved of all. Canisius affirmes, That the words in the Creed tend to this purpose, that we may have the true Knowledge of God and Heavenly things, which is necessary to every man towards the lead-*

Session 3.

Pag. 12.

ing

CHAP. 7.

ing of a godly and happy life, comprised, in briefe abridgement. James Bains calls it the rule of the Christian faith, prescribed to all Believers, because by this common Profession of the faith, those of the same household, and brethren, are distinguished from their Enemies.

Out of which testimonies we gather, that it was the generall opinion of Divines, that all Fundamentall Doctrines of the Christian Faith, necessary with the necessity of the meanes to the Salvation of men, were comprehended in the Creed, so that none shall perish, for meer ignorance of God and Christ, who give an explicite Faith to these things. Yet we say not, that besides these few Fundamentals, Christians should make no account of all other Doctrines, which are placed in the Holy Scriptures. Yea all Pastors and Doctors are bound by the necessity of the Precept, to further the perfecting of the Saints, and edifying of the Body of Christ, till we all come into the unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man. The people themselves also are bound, where ability and opportunity is afforded them, to grow

Eph. 4.
11, 12.

grow unto the riches of the full assurance of Understanding, to the acknowledgement of the Mystery of God, and of the Father, and of Christ. But neither Doctours of Particular Churches, nor Christians living in them, are bound to break off the band of Brotherly Communion with other Churches, which embrace this Summe of the Christian Faith in that sense, wherein the Catholique Church, always received it, and professe themselves enemies to all Heresies that overthrow the same.

CHAP. 7.

Col. 2. 2.

Now as we have set downe the Apostles Creed, for the brieft of Fundamentals pertaining to the saving Mysteries of Faith, so wee acknowledge the Decalogue as the Symbole and Summe of all things to be done, as touching duties due to the worship of God, and offices of Charity which wee owe to our Neighbour. For wee may fitly enough call Fundamentall Doctrines, not only those Mysteries of Faith, whose explained Knowledge is altogether necessary to the Salvation of Christians: but also those Dictates of the Divine Law, which if we know not at all, we cannot worship

● **MAP 7.**

ship God as we ought to the obtaining of Salvation. In this sense we terme the Decalogue the Summe of things to bee done, even as wee styled the other (of which we have spoken before) the Sum of things to be beleevd. For the meere speculative Knowledge of the Divine Mysteries, without the practicall knowledge of the Divine Mandats, can bring none to blessednesse.

Luth. Tom.
3. in disp.
p. 406.
Philip. pag.
436.

Therefore, the teaching of Gods Law in Churches, is plainly necessary, and altogether to be retained, without which Christ cannot be retained. For to this Law not only our corporall life, but also our spirituall life ought to bee subjected. Now those things which are propounded in this Law of God are so fundamental, that they cannot be broken without the guilt of death, nor opposed and denied without the staine of Heresie.

The Fundamentals of the Creed aime at this end, that we may know God and Christ to eternall Life, as either hath revealed himselfe: The Fundamentals of the Decalogue drive at this; That wee may worship both as they have commanded themselves to be worshipped.

If

If any overthrow the Fundamentals of Gods worship, he is shut out from Salvation, as much as if hee had overturned the Mysteries of Faith. *Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor Idolaters, nor Adulterers, &c.* As if the Apostle had said, It is no lesse damnable to erre in these morall, than in speculative principles. For the corruption of ones opinion, about those things which pertain to manners, may make an Heretique, no lesse than about those things which pertain to Faith, if it be in any Universall Principle of Gods Law. Hee that beleeveth he may worship many Gods, or adore the true God in an Image made with hands, that is of the opinion that theft or fornication are things lawfull, grates upon a Fundamentall Doctrine, and runs into a deadly, and dangerous Heresie. For the practicall dictate, which is included in every mandate of the Law is a Fundamentall truth, and ought equally to be beleevd as an Article of the Creed; in speculative things. If any man therefore should beleve, or teach that our Parents are

*Aquin.
quest. dist.
de superb.
art. 4.*

CHAP 7.

not to be honoured, or any thing else against a Commandement of God, although he reverenceth his Parents with due honour, or keepes that Commandement himselfe, yet should hee bee an Heretique, and justly to bee accused for overturning a Foundation of Faith. Let the Church of *Rome*, therefore looke to it, which boasteth that the Foundations of the Christian Faith hitherto have been preserved chiefly by her care, whether or no she hath not grossly, and damnably erred in the Fundamentals of the Decalogue; to say nothing of her other errors.

Now if any will adde unto the Fundamentall Doctrines of the Creed and Commandements, the Doctrine also of the Sacraments clearely revealed in the Gospell, I am not against it: provided on this condition, that as they shall not all passe for fundamentals, which Divines endeavour to build upon the fundamentall Articles of the Creed, but that those only bee counted fundamentall, which are necessary for all to know and beleve to Salvation: So also in the matter of the Sacraments, every thing shall

shall not presently bee a Fundamentall, CHAP. 7.
 which may bee disputed about the Sacraments, or gathered by the occasion of the Words which Christ spake; but whatsoever Christ hath so set down, and established, that it is absolutely necessary to the receiving of Grace and Salvation in the use of the Sacraments. As concerning the Sacrament of Baptisme, it is a Fundamentall Doctrine, that Christians must be Baptized in the Name of the most Holy Trinity, that they may be grafted into Christ. Now they that beleeve, and doe this, retaine the Fundamentall doctrine of Baptisme, although it may happen that the same men may in their minds conceive some false opinions of Baptisme, or mingle some vaine and uselesse rites in the Administration thereof. So in the Sacrament of the Lords Supper, this is a Fundamentall Doctrine, That it must bee celebrated in bread and wine; that therein the memory of Christs Passion is ever to be renewed; that Christians in that Sacrament have not only an empty, or shadowy representation of Christ crucified, but do truly, really, and savingly partake of the body of Christ.

1 Cor. 10.
 6.

CHAP 7.

Christ. Hee that beleeves all things soundly, and sufficiently, embraceth the Fundamentall Doctrine of this Sacrament, to the sucking of Grace out of it; Although those difficult questions tossed and tumbled betwixt Divines, about the manner of the Presence and eating of Christ, never came into his head, much lesse did he give his consent to one side, or other.

To this threefold kind of Fundamentals; Whereof the first is seen in the Creed: The second, in the Commandements: The third, in the Sacraments of Baptisme, and the Lords Supper: We may adde a fourth, contained in the Lords Prayer. For seeing, invocation or Prayer is a duty belonging to the worship of God, absolutely necessary for the obtaining of Grace, and Salvation, it must needs have certaine fundamentals, which being unknowne, or slighted, it becomes of no moment, but is effectuell if they be retained and observed. This is a fundamentall point: God alone is to be invoked by Religious Prayer, he is to be called upon through his Son our Mediator, trusting on whom

we call him *Our Father* ; He is to bee Prayed unto for all good things wee want ; but chiefly for Grace, Pardon, and Glory, which we most stand in need of. Lastly , he is to bee prayed unto in Faith, Charity , and a good Conscience. He that contradicts these things is a flat Heretique, and perverts the fundamentals in the duty of Prayer.

That these foure things , which wee have touched, are alone to be accounted Fundamentals of the Christian Religion, seemes to me plainly to appeare, out of the practice of the Apostles themselves and Primitive Church, well known unto all. For they have judged no particular Church to have cast away the Fundamentall points of saving Faith, or to have fallen off from the Communion of the Catholique Church, who holily professe the faith in the Creed, and obedience to the Commandements, who administred the Sacraments according to Christs Institution, and called upon God in the Name of Christ. For they conceived them to deserve an admonition for their errors of lighter moment , but would therefore cut off no particular

CHAP. 8.

Churches, called by the Name of Christ, from the body of the Catholique Church,

CHAP. VIII.

That Brotherly Communion is to be kept betwixt the Protestant Churches, is proved by Reasons drawne from the Communion Which they have in Iesus Christ, the only Personall Foundation.

FORASMUCH as this one thing is the greatest hinderance of settling agreement betwixt Protestant Churches, that some learned and godly men conceive that such a Brotherly agreement and Communion is altogether unlawfull, we to our ability shall endeavour to shew, that this Communion of particular Churches amongst themselves, is not only lawfull, but acceptable to God, and necessary to themselves. For the proving whereof, long since wee have laid our foundations, in those things, which were

were largely discussed, concerning the personall Foundation, and the foundations Ministeriall, and Doctrinall.

This one thing remaines, that we call our Reasons, which are scattered and dispersed thorough this whole discourse, to come into their colours, that they may present themselves at one view. We will begin (as it is fit) from those Reasons, which flow from the consideration of that one foundation Jesus Christ, our Saviour, to whom all do tick, and from whome all Good, Temporall, Spirituall, and Eternall, is derived to all Reformed Churches.

With those Churches it is fitting to retaine Brotherly Communion, which we will not deny but that they retaine Conjunction and Communion with Christ, the Head and Foundation of the holy Catholique Church: Yea, except we will yeeld and confesse our selves to bee estranged from the body of Christ, we cannot but be their Brethren, who are esteemed to hold brotherly Communion with Christ our elder Brother. For the band of holy Brotherhood betwixt the Churches themselves, cannot

1. Reason.

CHAP. 8.

August. E-
pist. 162.

Contra Do-
nat. post.
Coll. cap. 35

be broken at mens pleasures, except they be also broken betwixt them and Christ, who is the head of all Churches. If the *Saxon* count the *Helvetian* or *Helvetian* the *Saxon* Churches, so alienated, and torne asunder from Christ, by their errors, that they are neither founded in Christ, nor by Christ the Elder Brother, taken into the brotherly society of fellow-members, then they may pretend some reason, why they renounce communion with them. But if in no wise they dare affirme this, wee cannot have just cause to disclaime Brotherly Communion with those, whom Christ himselfe blusseth not to owne, and call his Brethren. It was the peevish frowardnesse of the *Donatists*, neither to receive from other Churches any letters importing a Communion, nor to acknowledge any right of Brotherhood with them. But in the meane time what did the Orthodox Churches? Out of *Augustine* wee may learne it, in whome wee read, *That the Donatists angry for this thing, were notwithstanding by the Orthodox acknowledged for Brethren.* The same also appears out of *Optatus Milevitanus*, who

who thought, *That the name of Brotherhood was not to be denied unto them, Yea, thought it an impious act to suppress, or conceale the name of Brethren.* Either therefore it must be justified, that some Protestant Churches have lost their conjunction with Christ the Foundation of the Church, and forfeited their Brotherly Communion with Christ their Elder Brother, or else we must not depart from Brotherly Society with them.

CHAP. 8.

De schism.

Donat. lib.

1. in initio,

lib 4. in

initio.

In the second place wee argue from most certain Signes and Markes, whence we may and ought to be perswaded, that this or that Church, is conjoynd to Christ the corner stone; for from the same notes we may conclude, that other Churches are bound and obliged, not to separate themselves from the same. They therefore which want not the knowledge of God and Christ, necessary to eternall life, who have true Faith, true Repentance, and true Endeavour after a New life, and holy obedience, to such we ought to grant, that they enjoy a saving conjunction with Christ their foundation. But none (for ought I know) as yet

2. Reason.

CHAP. 8.

yet is found, which hath given this bloody Sentence, That in this or that Protestant Church there is not so much knowledge of God, and Christ, as sufficeth to Salvation; That there is not in it, the ordinary Justification of Christians by Faith; That there is not the earnest exercise of Repentance, and endeavour after New Life. But if all these things agree to all Protestant Churches, it is manifest that they remaine conjoynd with their Head and Foundation; nor lesse manifest, that they have inward Brotherly Communion and ought to have outward with all the members of Christ, *For we being many are one body with Christ, and every one, one anothers members.* From the connexion with this foundation depends and followes of necessity the connexion and communion, betwixt severall Churches and private single persons, except wee account no credit to be given to the Apostle.

1 Cor. 12.

12.

Eph. 4. 16.

3. Reason.

Of every single man, and much more of every single Church, we must presume well, till the contrary doth appeare. Therefore the Churches of *Saxony* are bound to presume, that those of *Switzerland* do adhere

CHAP. 8.

adhere to Christ their foundation, till they can prove it to bee otherwise, by some evident, or at leastwise probable reason: Now they are so far from being able to prove their Separation from Christ, that most evident Reasons and of Proofs against any doubt, present themselves to the eyes and hearts of all, that they are savingly united with Christ, who hold this *One Lord, one Faith, one Baptisme*? Who duly worship, *one God and Father of all, who is above all*? Either these things ought to suffice, that Churches bee carefull to keepe betwixt them, *the unity of the Spirit, in the bond of Peace*, or Paul the Apostle knew not, what might availe to the soldering of this unity together.

Eph. 4. 5, 6.

Eph. 4. 3.

If any object, that the Churches of *Switzerland* are not found in the point of the presence of Christs body in the Eucharist, in the manner of the eating of it, in the Communication of Christs properties, and in many other heads of Knowledge in Divinity; I would aske of him but this one thing (for here is no place to dispute of these matters) whether hee conceives these errours to be of such

CHAP. 8.

De Schif-
mat. Donat:
lib. 4. in
initio.

Esay. 65. 8

4. Reason.

such moment, that they pluck up the er-
ring Church from its foundation, so that
they suffer it not to have the same Lord,
the same Faith, the same Baptisme, the
same God and Father, of whom the A-
postle speaketh? If hee dare not affirme
this, the Churches may object to
those, who deny to entertaine Brotherly
Communion with them, that of *Optatus
Milevitanus*, *You will not keep and hold
peace with us, that is with your Brethren,
whom one Mother Church bred in the
same bowels of the Sacraments, whom God
the Father in the same manner received to
be his adopted sons*. But if any shall stil pro-
ceed to distract, and rend asunder those
Churches, which are conjoynd in this
personall foundation, we conceive those
words of *Isayah* fit to be objected against
him, *Destroy them not, for a blessing is in
them*.

We may draw a strong argument from
the practice of the Apostles, to be used a-
gainst those who think the Brotherly
Communion betwixt Churches may be
dissolved, for the-errours of particular
persons. For the Apostles did never so
much as offer this, they never divided a-
sunder

sunder or clasht together whole Churches, which did stick to Christ the foundation of mans salvation, taking advantage of the occasion or pretence of their errors whatsoever. It is well known that there were divers errors brought into the Churches of *Corinth* and *Galatia*, it is well knowne that they were maintained of great men and of great account; and yet *Paul* never went about to perswade the purer and sounder Churches of the *Ephesians*, *Philippians* and *Collossians*, not to retaine Brotherly Communion with those Churches more impure. Yea moreover he acknowledgeth those Churches which are full of errors and troubles for the Sanctified Churches of Christ, nor disdaineth he to grace and honour those that erred and were deceived with the name of Brethren. Indeed it is never lawfull for us, to approve and allow those errors which are scattered in other Churches, but it is ever lawfull for us, to professe Brotherly communion with the Congregations of particular Churches, whilst they professe and retaine saving union with Christ the Foundation of the Catholique Church. *Even as the good*

1 Cor. 1.
 2.
 Gal. 1. 2. &
 5. 11. & 6.
 18.

ought

CHAP. 3.

Aug. de
Fide, ad
Pet. Diacq.
cap. 43.

Tom. 4. de
fide & ope.

ought not otherwise to be separated from the
evil in the Catholique Church, than by the
difference of their works; So Churches
which are sound in any point, ought not to
be separated from those which are erroneous
save only by their dis-agreeing from their
errors. To desire by the guise of wicked
Schismes, to part the good from the bad, is
rather the rashnesse of men, which be mad,
than the strictnesse of those, which are dili-
gent, saith *Augustin*. Now we say, It
favours more of rashnesse, than care of the
truth, by wicked Schismes; to desire to
part the not erring Churches, from those
which be erroneous. Piety commands us
to depart from those heretiques, who o-
verturne the very Foundation, because
this is necessary. But Charity forbids us,
by unjust dissentions to start asunder from
those erring Churches, who stick to the
foundation, because this is Schismaticall.

5. Reason.

Betwixt particular Churches all those
offices should be performed, which tend
to the mutuall edification, and nothing
to the destruction of the body of Christ. I
confesse it pertaines to edification, for us
to shew wandring Churches their er-
rors; but I maintaine it tends to their

de-

destruction, that those Churches which we confesse remaine conjoynd to the very foundation, wee should disjoyne them for any errors they defend. For it was never heard spoken, that one Church brought backe another into the way of truth, or joynd it closer to Christ by raylings, revilings, cursings, and renouncing of Brotherly Communion. The counsels must be more mild, and plaisters more lenitive, which must be applied to the healing of an erroneous, and setting of a shaken Church. As for these intentions and decrees of separation and breaking off Communion, they have not only hitherto been vaine and uselesse, but also mischievous, and much more forcible to the disturbing, than building up of the Churches. If therefore any Church be not as yet pluckt asunder from its Foundation, it belongs to the neighbouring Churches to restore such a one in the Spirit of meeknesse, and not with hostile cruelty to cut them off and cast them away.

Gal. 6. 1.

They who are founded in the same Christ, and rooted to the partaking of Eternall life, ought to be founded and rooted

6. Reason.

CHAP. 8.

Contr. lit.
Periliani, li.
2.c.77. &
contra. Du-
nat. 1. 15.
c. & ibid.
cap. 11.

Joh. 13. 35
1 Joh. 3. 7
24.
1 Cor. 13.
1, 2.

ted in mutuall Charity : but no Protestant will deny, but that the Protestant Churches are founded in the same Christ our Lord and Saviour : It ought therefore to be well weighed and considered, whether the office and nature of Charity it selfe, doth not wholly detest this, to make an endlesse Schisme, and rent betwixt Churches, for some diversity of opinions. It was *Augustine's* judgement, that *Christian Charity could not be kept, except in the unity of the Church, and that those who persist in discord belong to the lot and portion of Ismael.* For who will say that there is not brotherly hatred in a Schisme, when there is no other Originall and obstinate persisting in a Schisme but brotherly hatred ? Most sure it is that the proper duties of Charity cannot appeare, and shew themselves in these differences of the Protestant Churches. I appeale to the Apostle himselfe for my witness, *Rom. 12. 9, 10, 11, &c. 1 Cor. 13. 5, 6, 7, &c.* If we grant those Churches which wee conceive somewhat to erre in the Faith, yet to be sanctified and preserved in Christ, the foundation of the Church, our Faith though

though something the sounder, will it **CHAP. 9.**
 the availe us, if our Charity be wanting *August. de*
 towards all the Saints : For, saving *Bapt. contr.*
 Faith cannot bee, unlesse conjoyned *Donat. lib.*
 with Charity or Brotherly love, as the *1 cap. 8.*
 Scriptures, every where doe witnesse.
 For what shall a mans sound Faith profit
 him, where the soundnesse of his Charity is
 banded with the deadly wound of Schisme.

CHAP. IX.

That Brotherly Communion betwixt the
 Protestant Churches, is not to be broken
 off, for their divers opinions about ques-
 tions in Controversy, is proved by Ar-
 guments, drawn from the want of law-
 full power in Ministers to cause such a
 breach or dissolution.



ONE can be ignorant,
 but that at the first,
 the very Doctors and
 Ministers of the Churches were the chiefe,
 yea the sole Authours
 of this Separation, which we so desire

G

may

CHAP. 9 may be taken away. For it is not to be doubted, but they alone are the hinderance, why the Reformed Churches, though by wofull experience, they have found the numberlesse discomforts of this long lasting dissention, yet they will not amongst themselves renew the Charter of their Brotherly Communion. For if it seemed good to their Doctors, to give each to other the right hands of brotherly fellowship, in this selfe same houre we should see the Churches mutually embracing one another. Therefore let us see whether they have done, or now doe rightly, who either have perswaded, that the bands of Brotherly Communion betwixt the Protestant Churches should be broken, or earnestly maintaine, that for the present they ought not to be renewed againe. We are of the contrary opinion, being induced thereunto by these Arguments.

Reas. I. It is not in the power of the Ministers of any particular Church, to separate, or cut off another particular Church, from the brotherly Communion

nion, which it hath with the Catho- CHAP. 9.
 lique; therefore neither from that
 which it hath with any part of the Ca-
 tholique Church, and by the same rea-
 son, not from the brotherly Communi-
 on which it ought to have with it selfe,
 unlesse she will confesse her selfe to be
 no part of the Catholique Church.
 The truth of the Antecedent seems
 therefore plaine to me, because all just
 and lawfull seperation of every mem-
 ber from its body Catholique, ought
 to leane, and rely on the authority of
 the Catholique Church: for one
 member hath not this judiciary power
 over another. It is a known Rule of
 Lawyers, *A sentence given by him that is*
not his Judge, is voyd in Law: But par-
 ticular Churches are not the Judges of
 private persons living in forreign chur-
 ches; how much lesse then over the
 Churches themselves? If therefore any
 Church should pronounce another to
 be disjôynted from the Communion
 with the Catholique, Her sentence
 were to be sleighted, and contemned, as
 of a Judge that presumed to make laws
 out of the bounds of his owne Juris-
 diction.

CHAP. 9. **distinction.** But perchance, they who easily grant the Antecedent of our Argument, will yet doubt of the Consequent, and set downe, that one part of the Catholique Church may cast off another part thereof (that is, one particular Church, may separate another particular Church) from Brotherly Communion with her selfe, by the power of her own private sentence and authority. I deny, that any particular Church, hath any lawfull power to dissolve Christian Brotherhood with any other, except so farre forth, as the separation rely on the Authority of the Catholique Church, which one, claspes and contains within her embraces the Churches of all Nations. Now this separation relies on this authority, so often as it is made for those points which are so established by the judgement of the Catholique Church, that they are to bee counted shut out from the communion of faithfull Christians, who are known to oppose or deny them. Trusting on this authority, we justly deny brotherly Communion to those Churches, which falsely, and equivocal-

equivocally are entitled with the name CHAP. 9.
of *Christ*, who with joy and jeering,
hisse out the Divinity of *Christ*; Who
carpe at the myltery of the Trinity,
which is to be adored, or with sacri-
legious boldnesse overthrow any foun-
dation of the Christian Faith; For all
these things have been passed for things
judged on, and that by the well known
and famous authority of the Apostolike
and Catholike Church. But this sepa-
ration is not made rightly, nor accor-
ding to the custome of the Catholike
Church, as often as one particular
Church, shall deny Brotherly Commu-
nion to another, for dissenting from
them in questions newly risen, and never
determined on one side or other, by
the authority of the Catholike Church,
as points of the Catholike Faith. For
no Church can at its own pleasure
breake off the Band of Brotherly Com-
munion, by which all the members
of the Catholike Church are coupled
together, with any particular Church,
but that with the selfe same Deed, shee
divides her selfe from the body of the
Catholike Church, in which those

CHAP. 9.

members can have no being, which have lost their due joynting and Union with their fellow members. We will conclude this argument with the Testimony of *Augustine*, who every where teacheth, that this Separation of the good from the evill, being within the Catholike Church is unlawfull, and they which endeavour, to pluck other members from the joynting of the body; doe rather separate themselves from the Unity of Christ. Last-ly, it nothing hurteth, or bindereth those that are good, that they abide still in Unity and participation of the Sacraments with those, whose Deeds they disallow, Neither with those, whose opinions they cannot approve. For, if we will beleeve the same *Augustine*, they cannot be excused of unlawfull presumption, who too much loving their own judgement, arrive at such an height of boldnesse, as to cut off Communion with others. For they neither ought, nor can be cut off from communion with particular Churches, which remaine conjoynd with the Catholike Church.

Tom. 3. de
fide ad Petr.
Diac. cap.
43.

Tom. 4. de
fide & oper.
cap. 4 & 5.

Tom. 7. de
Bapt. contra
Don.

Reas. 3.

Particular Churches ought not in our age, to challenge that to themselves

selves, which none euer durst to do in the CHAP. 9.
 time of the Apostles; The Ministers of
 the Churches ought not to urge that,
 which the Apostles themselves durst ne-
 ver perswade to be done: But that one
 particular Church should renounce all
 Brotherly communion with another, is
 a thing altogether unheard off, & who-
 ly swerving from the prudence, and pra-
 ctice of the Apostles. Amongst the seven
 Churches, to which S. *John* wrote; It is Revel. 2. 3.
 plaine there were some infected with
 errours: from which others were free,
 Yet those Churches which were the pu-
 rer, did entertain Christian & brotherly
 Communion with those which were
 more impure; & the Apostle perswaded
 each of them to amend their own faults
 and errours, but gave counsell to none
 on the pretence of vices, & errors to start
 a sinder from other. For as in the natu-
 rall body, the parts which are well in
 health and strength, endeavour to cure,
 not to cut off those that are sick and
 weake: so in the Mysticall body of the
 Catholike Church, if any be more
 pure, and sound than others, they are
 bound (as much as lyes in their power)

CHAP. 9. to heale the vices, and errors of others' and not to deny Brotherly Communion to whole Churches. Hither it may be added, that this denying of Brotherly Communion, may seem to have the kind, & force of an Excommunication; which censure is not to be drawn, and used of the Ministers of the Church, for every fault, or for every Error, no not upon a single person, subject to their Ministry, but much lesse on the whole bo-

Decript. 6.

de sent. Exc.

dy of a Church, which in no wise is subordinate unto them. For as the Lawes forbid to Excommunicate a Society, or Corporation, because it may happen, that then those that are inocent may be entangled in that censure: so right and religion forbids to exclude whol Churches from the Communion of the Faithfull, because this cannot be done without an injury, & contempt to many, that be innocent. If any should determine, that communion should have been denied to the whole Church of *Israel*, because of their worshipping of *Baal*, besides that he should exercise an act going beyond the bounds of his Ministeriall power, he should have offered an
high

high wrong, and injury to those seven CHAP. 9.
 thousand men, who never bowed knee
 to *Baal*. If any should say, that this
 denying of Brotherly Communion,
 which we dissuade from, is not
 the Excommunication of an whole
 commonalty, such as the Laws respect,
 and take notice of; I confesse there
 is some difference betwixt these two;
 yet I deny it to be of so great moment,
 that it should make that lawfull in the
 one case, which is not lawfull in the
 other. Indeed Excommunication,
 properly so called, is the act of a law-
 full Judge, which passeth and layeth
 hold on those, which are subject unto
 him, and bindeth them, though a-
 gainst their own wils: But this renoun-
 cing of brotherly communion, where-
 of we speake, is an act of one judging
 only of persons, not at all subject unto
 him, and declaring them unworthy of
 all brotherly Communion, and there-
 fore driving, and repelling them from
 the same, although they desire it. By
 what name so ever any please to call,
 this repulse of other Churches from
 brotherly communion, it doth them

CHAP. 9. a great wrong and disgrace, for it ad-
judges them unworthy of the honour
of Brotherhood, which *Christ* our elder
Brother, disdaines not to bestow upon
them. Ministers therefore of Churches
ought not so much as to thinke, of shut-
ting out whole Churches from the
communion with them, and theirs: It
would be enough, to cast off single per-
sons, desiring fellowship with them,
then at last, when it shall appeare, that
they are stained with so hainous sinnes,
or wrapped in so mischievous errours,
as that by good right, they may and
ought to be driven and banished from
the communion with all the Faithfull.

Reas. 3. The Ministers of particular Churches, (put case of *Saxony* or *Switzerland*) ought not to deale harder with
ther Christian Brethren of other
Churches, in granting or refusing com-
munion with them, than they deale
with their owne. For the Christian
Brotherhood, which is betwixt the
members of Christ, is not altered ac-
cording to the variety of Places or Na-
tions. But we call not our owne to a
strick account, what they conceive of
the

the Articles in controverſie , and to CHAP. 9.
 what Doctōrs they ſtick therein , but
 eſteem it ſufficient , to the right of com-
 munion , if together with us they hold
 and profeſſe the Fundamentall Do-
 ctines of Chriſtianity , comprised in
 the Catechiſme, and adhere unto *Chriſt*.
 Wee ſhould uſe the ſame moderation,
 and equall dealing towards forraigne
 Churches , eſpecially to the very body
 of Churches, which for the moſt part,
 is made up of ſimple and unſkilfull
 Chriſtians, for whom it is not needfull,
 that they ſhould have any intercourſe
 with controverſall Divinity. There-
 fore thoſe Proteſtant Churches ſeem
 not to doe well , which deteſt any fel-
 lowſhip, with others , and profeſſe an
 open diviſion and Separation , for ſome
 difference in opinions, about hard que-
 ſtions, of which they cannot know cer-
 tainly, or inquire , what the people in
 forraigne Churches therein doe hold
 and maintaine. But this we may know
 ſurely out of their Doctōrs writings ,
 that thoſe groſſe errours , wherewith
 thoſe, which are called *Lutherans* charge
 the *Calvinists* ; and thoſe , which are
 called

CHAP. 9. called *Calvinists*, charge the *Lutherans*, are at this day defended, neither by learned or unlearned, but rejected and damned of both. Therefore the cause of this Separation, which some esteem necessary, hitherto appears neither necessary, nor just enough.

Reas. 4.

The Doctors of any Church cannot bring in such a Separation, which shall restrain the Unity of the Church of *Christ*, and Christian brotherhood to the side of *Luther* or *Calvin*, as at this day the Papists straiten the same to the part of the Pope of *Rome*. For *Christs* inheritance is limited with the same boundes, wherewith the Brotherhood of Christians is limited, and is crowded into the same straits, whereinto we thrust this brotherly fellowship. If therefore we acknowledge no Ecclesiasticall communion, and Christian brotherhood with those Churches, which think otherwise than our selves, it is manifest, that we call home, and confine the Church of *Christ*, which consisteth of numberlesse Churches, only to our own side. For if any Protestant Church professe it selfe, that
it

it neither can, nor will have brotherly CHAP. 9.

Communion with the Church of *Saxony*, or *Switzerland*, by reason of some diversity of opinion, I demand of them, with what Churches then, can or will it hold communion. Not with the *Roman*, nor with the *Greeke Church*; for it dissenteth from them in more controversies, and of greater moment; not with any other in any place, for none can be instanced in, from which she hath not some matter of dissenting, for difference in Doctrine. Therefore at last, the matter will come to this passe, that they which thinke themselves to have no brotherly communion, save onely with their partners in opinions, must say, *Christs Church* hath perished out of the whole world besides, and only remains in those Churches which are of their own party. But this is the very self same thing, which the *Catholike Church* ever disallowed in the *Donatists*, and which *Augustine*, and *Optatus Milevitannus* doe demonstrate to bee repugnant to most manifest places of Scripture. For the foresaid *Augustine*, thus urgeth it,

CHAP. 9. it. That Christ hath lost his Inheritance,
 if the Christian Communion be tied to one
 place or Countrey : and he saith, It is an
 unwise part to goe about to condemne the
 Communion of the whole world. He shew-
 eth moreover, That for the good of Uni-
 tie, we must beare with some things wee
 approve not at all; and that the knowne
 bad, prejudice not the Good in the Church,
 if either they want power to forbid, and
 drive them from the Communion; or if
 some reason binder, for the preserving of
 Peace. In a word, he avoucheth, That
 the Donatists, who would acknowledge no
 Brethren besides those on their owne part,
 did erect an altar of sacrilegious dissensi-
 on, against the whole world. Thus farre
 Augustine. Also Optatus fights fiercely
 against this manner of restraining Bro-
 therly Communion; He saith, ^a That
 the Donatists were owned of the Orthodox
 for Brethren. He saith that ^b They, by this
 their restrained Brotherhood, suffer not the
 Son of God to possesse the Inheritance pro-
 mised unto him by his Father; but doe
 place the Church where they please, and
 where they please not, there againe do banish it
^c Lib. 3. init. out. He saith, ^c That the very name of Bro-
 ther-

Aug. Epist.
 150, & 161.
 and Epist.
 162, 163,
 164. &
 Tom. 7. de
 unitate, Ec.
 cap. 13. &
 16.

^a Lib. 1. in
 initio.

^b Lib. 2. prope
 ab initio.

therhood, however odious to the Donatists, CHAP. 9.
 is notwithstanding necessary for the Ortho-
 dox to use towards the Donatists them-
 selves. He saith, ^d That those follow Gods ^d Lib. 6.
 Will, and Commandements, who loving
 Peace, hold Communion with the Church,
 in the whole world. Lastly he saith, ^e That ^e Lib. 7.
 this Separation of some Brethren from
 others, which the Donatists defend, was
 displeasing to God. To finish our fourth
 Reason, although I perswade my selfe,
 that there is none of the Protestant
 Churches, which abhor from Brotherly
 Communion with others, with as
 high a straine of Pride, and malignitie
 of minde, wherewith the Donatists de-
 tested communion with others, yet I
 ingenuously professe, that I understand
 not how they can cleere and winde
 themselves off, who retaine not Bro-
 therly Communion with other Chur-
 ches, but endeavor to confine the Pri-
 viledges of Christian Brotherhood
 onely within the bounds of their owne
 Churches.

No particular Church, holds it self *Reas. 5.*
 bound to break off, and renounce
 brotherhood with another Church, for
 the

CHAP. 9. the vices of men living therein, though known, dispersed, and reigning. Seeing we all know, Gluttony reignes in one place, Drunkenesse in another, Lust in a third; and these nationall vices, are no lesse known to us, than their Opinions: If therefore for these haynous offences in life, which reigne in many, we take not occasion to dissolve our tye of brotherhood with whole Churches, neither ought we to doe it, for the errors of the Understanding, which are of lesse guilt in the sight of God, and often stretch not to the whole Body of Christian people. If wee
 1 Cor. 5. 11 will make use of the Apostle for our
 2 Thel. 3. 6 Counsellour, wee should depart from the company of other Christians rather for their wickednesse, than for their ignorance, yet for neither injoyneth he Churches to separate from Churches, but only private persons to withdraw from the company of private persons. Yea, it is unlawfull for the Heresie of few or many Doctors, ruling in particular Churches, to cast off any whole Christian Church, and separate it from Brotherly Communion with us.

A man that is an Heretick, after the first CHAP. 9.
 and second admonition, reject: knowing Titus 3.10.
 that he that is such, is subverted, and sin-
 neth, being condemned of himself, saith the
 Apostle. It is lawfull to exclude a
 single man from the communion of o-
 ther Christians, for a damnable Here-
 sie, wherein he is condemned by his
 owne judgement, or convicted of ob-
 stinacie: but it is not lawfull, for an er-
 rour into which he is trained in, by the
 deceit and subtiltie of others, and
 which he defendeth not, with any wil-
 full stomach, but only being deceived
 with an imagination, and conceit of
 Truth and Pietie. But no Protestant
 Church can seperate or banish any o-
 ther whole Protestant Church (for
 example, the English or French) from
 Brotherly Communion with it, either
 for faults in life, or errors in Doctrine.
 The reason is at hand; Because it can-
 not be proved, that that whole Church
 hath fallen into a damnable heresie; be-
 cause the obstinacy of a whole Church
 in an error whatsoever, can neither be
 demonstrated to forraign churches, nor
 ought to be presumed of them; Lastly,

See Aug.
 Epist. 162,
 & Rom. 6.
 de util. cred.
 cap. 1.

CHAP. 9. because wee have no command from God, nor Admonition from the Apostles, to breake the bond of Brotherhood betwixt whole Churches. If any here should aske, why the Doctors of the Churches, who never perswaded their People to disjoynt themselves from the Brotherly Communion with other Churches, for the grosse, and enormous vices every where reigning amongst Christians, should so vehemently perswade, that this must be done, because of the Errors they conceive them to be fallen into; Let him receive this answer; That this cometh thence to passe, because we more affect the praise of knowledge, than of holinesse, and take it in worse part from them who oppose our Dictates, which are doubtfull, than from them that break and violate the plaine and open Commandements of God. If the matter were otherwise, we might easily perceive, that it was no more lawfull to breake off Brotherhood, which is betwixt particular Churches for their errours in Doctrine, than for the sinnes of Life, which we behold gene-

nerally and openly to reigne amongst them. Therefore wee must beware of the errorrs of others : but in no case must separate from those Christian Churches wherein they are predominant, whether they belong to life, or to doctrine ; because for the doing of such an Act, there is no lawfull power in the Ministers of any particular Church.

C H A P. X.

That Brotherly Communion is not to be broken betwixt the Protestants, is showne by the nature, and quality of those points whereunto they contend.

THis, as it seems to me, must be premised in the first place, That the Bands of Brotherly Cōmunion ought not to bee dissolved betwixt Christian Churches, for all discords of Opinions, but only for the opposing or denying of Fundamentall doctrines. For it

CHAP. 10. seems to be confessed amongst all Protestants, that this separation is not to be made for every straw of Erroneous opinions. For hence it is, that when they desire to maintain, that this Joyning of Churches was concluded on good ground, together herewith they alwayes commenc'd this suite; That they have made a discession, or departed from some Foundation of the Catholique Faith: For unlesse this appeare to be done, not of this, or that Doctor in the Church, but of the Church it self, as it is considered under the respect of a Body compacted, or conjoyned together, it ought not to availle to the parting of one Protestant Church from another.

But in this place, it will not be unreasonable to advise in a few words, that the actuall exercise of outward Communion with some particular Church (conceive the Roman) may be hindered and broken off, and yet by no default of ours; as often as it shall demand and require that we should approve, or exercise any Idolatrous Acts in the publike service of God, or should

com-

command, or compell us to acknowledge, or receive any doctrines repugnant to Scriptures, or Godly mens consciences. Yet in the meane time, that Church which is counted no whit sound, or Orthodox, is to be esteemed a visible Church of Christ, and to be ranked amongst the particular Christian Churches. Yea, as much as lies in us, wee are to afford to the same all offices of brotherly Charity; although our Actuell, and outward Communion with the same, be neither suffered of them, nor may be retained of us, because of the false doctrine, and superstitious worships prevailing in the same.

Now out of those things which we before have disputed concerning the difference of Fundamentall points, from those which are not Fundamentall, we will endeavour to shew, that those things are not Fundamentall, about which hitherto there hath been such strife, with so great heate of mens minds, betwixt Protestants.

Those points onely are to be owned for Fundamentall, which being over-*Reas. I.*

CHAP. 10. thrown, or not at all beleev'd, no congregation of men can worship God so, as to obtaine from him Pardon, Grace, and Glory : But no point controverted is of this nature : Therefore not Fundamentall. None will call our Major Proposition into question, because it is cleere, that those who start asunder from the very foundations of saving Faith, are not capable of those benefits which are promised to the Faithfull alone. As touching the Minor; If any dare affirme, that no hope of pardon, Grace, or Glory doth shine to them, who are otherwise minded, than the rest in these controverted Doctrines, him I conceive to sin more against charity, than any of the Protestant Churches sin against verity. Yea I dare adde this, if any converse, or persisteth in this errour alone, he more shakes the foundation of the Protestant Truth, than those, whom he rashly chargeth to have violated the foundation, for other errours whatsoever, in controversall Divinity.

Reas. 2. Those Points, whereabout Protestants contend were neither Preached

to

to the whole world by the Apostles, as CHAP. 10.
all those things were, which were absolutely necessary to be known and believed to the salvation of Christians, neither were they, for such recommended by the succeeding Churches universally to Christian People, whatsoever therefore divers Churches diversly determined concerning the Truth of these opinion, yet ought they all to agree in this, That they ought not to be reckoned, with the fundamental articles of the Christian Faith. If any man can cast, and contrive any head of controverted divinity betwixt Protestant Churches, into a short, and no whit doubted of Proposition, and truly affirme thereof; *This Proposition was maintained by the Apostles, was received of the Universal Church amongst the Articles of Catholike, and saving Faith,* I yeeld up the bucklers, and grant the cause, I will call it a Fundamentall Doctrine, and I will pronounce those Churches, which reject it to have fallen off from the Foundation, and I will adjudge them unworthy of Brotherly communion with other Churches. But if no

CHAP. 10. Protestant can doe this ; none ought to call that a fundamentall Doctrines, which himselfe defends; or to challenge the Divines of other Churches, being of another opinion, of overthrowing the Foundation, much lesse for this cause to deny the Rites of brotherly communion to whole Churches.

Reas. 3. The affirming of Fundamentall Doctrines is so cleerly set down in the holy Scriptures, that none of the unlearned, much lesse of the learned can fall into the contrary damned opinions, except they bee very negligent in learning the Catholike Faith; or such as will not learne the Faith it selfe, which is manifest in the Scriptures; which is truly observed of *Augustine*. But it is plaine *De Agone Christi, c. 28* to all, that in these Doctrines, whereabout Protestant Churches dissent, that, at the least on the one side numberlesse Christians are deceived, and they men godly, pious, and most desirous of the Truth, yea many Divines of the first ranke, being versed and exercised in reading, and meditating of the Scriptures through the whole course of their life. Neither let any here

here object against me, that the modern *Anti-Trinitarians* daily doe search the Scriptures, and yet neverthelesse persist in the obstinate deniall of a Fundamentall Article; for they are not only negligent in learning the Catholike Faith, and drawing it out of holy Scriptures, but also they are wilfully contemptuous in opposing the Catholike Faith, and furiously bold in recalling the manifest Doctrine of the Scripture, to the account of their doating and giddy Reasons, subject to an erroneous *Vertigo*; therefore to them agrees, that of the Apostle, *For this cause, God shall send them strong delusion, &c.* ^{2Thes. 2. 11} But none can passe the same sentence upon those Christians which adhere, either to the *Saxon*, or *Helvetian* Churches: None therefore ought to set downe, that those Doctrines are Fundamentall, or necessa- to be known to Salvation, in which it is probable, that now this side, now that side is deceived, but impossible that both should be in the right, as often as they contradict one another.

It is no Fundamentall point which cannot ^{Reas. 4.}

CHAP. 10. cannot otherwise bee extracted or deduced out of the Scriptures, than by the hard, and long pathes of controversies, alwayes untraceable to simple Christians, sometimes scarce, sometimes not at all evident, even to the learned themselves. Such are all those things which are in controversie, betwixt Protestant Churches: whose connexion with the Foundations of the Catholike Faith, the Disputants on both sides, say they see plainly necessary; but the Adversaries on both sides cry it down, that they see no connexion at all: but plaine people ignorant of the art of Logick, oftentimes give a blinde assent to their Doctors, being themselves in the meane time altogether uncertaine of the strength of such consequences. Things that in this manner, are by their Doctors extracted, and propounded to Christians, may sometimes be true, but can never be fundamētall, that is, absolutely necessary for every Christian to be known and beleaved for the obtaining of eternall life. For even as they may enjoy the light and benefit of the Sun, who cannot perceive the
Ma

Mathematicall demonstrations of the CHAP. 10.
 bignesse, and motions thereof, so those
 may enjoy the light, and benefit of fun-
 damentall Doctrines, to Salvation, who
 cannot behold the Theologicall infe-
 rences, and deductions drawn out of
 them. Therefore they are not Funda-
 mentalls, but things rightly deduced
 in some mens Judgements, from the
 Fundamentalls, which are so much ur-
 ged to be beleevd from the Divines
 which strive amongst themselves.

It is not the part of wise Divines, so *Reas. 5.*
 to swell, and increase the number of
 Fundamentall points, that all Christi-
 ans, as well learned, as unlearned,
 should be wholly uncertaine, and igno-
 rant, what, and of what kinde those be
 which are adjudged properly to be-
 long to the Foundation of Religion,
 & Catholike Faith. But if we should let
 the matter run on so long, till all the
 controverted Problemes betwixt Pro-
 testants bee counted Fundamentall,
 long since they have grown to too nu-
 merous, hereafter they may grow to
 an almost numberlesse multitude. For
 this solemne course and practice is ob-
 served

CHAP. 10. served of many, that what they themselves have added to any Fundamentall Axiom, as over weight, and what they beleewe to be a consequence of the same, this they presently require of all, to be counted in the number of Fundamentalls. If we grant to any particular Churches, or to their Doctors, this power of creating and multiplying Fundamentalls; all hope is past of the certainty of the Catholike Faith, all hope is gone of the Brotherly communion of the Catholike Church. The mad error of the Church of *Rome* may confirme the Truth of our opinion, who by stuffing a medley of uncertain opinions into the Creed of *Trent*, by the same deed, did both shake the immoveable certainty of the Catholike Faith, and the Union of the Catholike Church, so much desired of all; we ought not therefore to mingle controversies lately born betwixt us, with the foundations of Catholike Faith, which are few, and published by the preaching of the Apostles, through the Christian world; and received by the joynt consent of Christians.

In

In the last place, that these things CHAP. 10.
 whereabout we contend, were never Reas. 6.
 counted in the number of Fundamen-
 tall, plainly appeares out of the very
Augustane confession penned by *Ph. Me-*
lancthon, and approved, and commen-
 ded by *Luther*. It is not likely, that the
 Authors of so solemne a confession,
 would have omitted any Fundamen-
 tall Doctrine of the Christian Faith
 without the knowledge and beleife,
 whereof, Salvation could not be attain-
 ed by *Christ Jesus*. But in 'this confes-
 sion, none of those points doe appeare,
 about which so fierce a strife, hath been
 been maintained betwixt the *Helvetian*
 and *Saxon* Churches. In the third
 Articles of the Union of the two Na-
 tures in *Christ*: in the tenth Article of
 the presence of the Body and Bloud of
Christ in the Lords Supper, they have
 established nothing, which is not ap-
 proved by the consent of all the Prote-
 stants. And if we should run over the
 rest of the Articles, we shall finde very
 few things, after the last correction,
 of which there is any dissenting be-
 twixt the Protestant Churches, nothing
 of

CHAP. 10. of so great moment that it should bring in a Schisme into the Church ; But grant some things to be in this confession to which other Churches cannot afford their consent ; it sufficeth to the retaining of Peace, that they consent in all things necessary to be known for the Salvation of Christians. For the confessions of particular Churches are not streitned to fundamentals alone, but sometimes are extended to the declaring of their judgement of all heads of Divinity, as they conceive it expedient for the Ædification of their people, in Truth, and Piety. Therefore their errour is not to be born with ; who, what ever they finde in their confessions, will have it counted so fundamentall, that they feare not to ranke those forreign Churches, which in all, and every thing, will not admit the same to be the Rule of saving Faith, among damned Hereticks, overthrowers of the Foundation ; in a word, amongst wicked men, estranged from the holy brotherhood of good Christians. Nothing could be done or thought of more injurious. For if we weigh the confessions

confessions, or disputes of all Reformed Churches, and place on one side those things, wherein they exactly agree, and set on the other side, those things which are in controversie; wee shall perceive that the former, out of the very Nature and Quality of the points themselves belong to the foundations of Faith, and Piety; the later, either to the no wise necessary speculations of subtile braines, or (if they have any soliditie in them) to the true inferences of the more skilfull Divines, out of well grounded Propositions: But those things, which in this manner are built upon the foundation, are not to be made equall with the fundamentalls themselves; nor are they to bee accounted to erre in fundamentalls, which swarve somewhat herein, from the right line of Truth.

CHAP.

CHAP. XI.

That there is no Controversie betwixt Protestants about Fundamentalls, is shewn by instancing in three particular questions, which are conceived before all other of greatest moment to the disjoynting of Churches.



BEFORE wee enter into this dispute, wee must premise this firme, and unmoveable rule; That Christian Churches are not to be disjoynted, which agree in all things necessary to be known, or done to the Salvation of Christian men. For no Authority lyes in one particular Church, to make enquiry into others, or office to compell other particular Churches, to the rule of their owne confessions; or power to dissolve the Bands

bands of brotherly Unity, betwixt their owne and other Churches whatsoever, which consent in the same common Faith, that is, in fundamentals, and the saving Articles of the Christian Religion. Let us see therefore, whether the Protestants agree so farre forth, and let us take example only from those three controversies; Of the Presence of the Body and bloud of *Christ* in the *Eucharist*; Of the Communication of Properties in the person of *Christ*, God and man; Of Divine election, and preterition, according to the good pleasure of the Divine will. For if in these questions, by occasion whereof, mighty surges and billows of contention have been blown up betwixt the *Saxon* and *Helvetian* Churches, so much bee confessed on both sides, as is necessary to know to Salvation; All the rest may be left indifferent in the middle, or to be disputed of betwixt learned men, with peaceable mindes, the brotherly Communion betweene Churches being no whit broken or torne a pieces.

Wee will begin from that, which

I

gave

CHAP. II. gave beginning to all the rest, namely from the Presence of the Body of Christ in the Lords Supper, and the eating of the same.

First of all, nothing can be conceived fundamentall, which is not by joint consent, admitted by, or received on both sides. This is Fundamentall, *That the Body and Bloud of Christ, are so truly present, in the Administration of the Sacrament, that Communicants may partake of them so, as to draw life from thence, and they may justly be condemned, who so receive Bread and Wine, as that withall they receive not the Flesh and Bloud of Christ to the Salvation of their Soules.* Of this there is no dissention. For Bucer grants, *That the Body of the Lord in the Eucharist is truly present, and partaken off.* Calvin saith, *Wee all confesse with one mouth, that we when we receive the Sacrament by Faith, according to the Lords institution, are made truly partakers of the Substance of the Body of Christ;* Beza saith, *we deny not the Body of Christ to be truly present, to bee truly given, and received.* I passe by the rest, because no Protestant Church can be named, which

pro-

*Hospin ad
annum*

1544.p.191

An annum

1540.p.178

*In Conf.
Mompelg.
p. 66.*

professech not with the *Eucharist*, the CHAP. I.
 true Presence of the Body and Bloud of
Christ, although it acknowledgeth the
 very manner of the Presence to be Su-
 pernaturall, and plainly divine; And
 sets down, that the same doth consist
 not in any Physicall touch or contact,
 but in a lively influence, and mysticall
 Union, and that most reall and neer.
 It is a Fundamentall point, *That the*
Bread and Wine were the means ordained
by Christ, by which those which duly eat
this bread being consecrated, and drinke
this wine, eat the lively Flesh of Christ,
and drinke his saving blood to the Salvati-
on of their soules. The agreement of all
 Protestants in this point, is so well
 known, we need not take paines to
 prove it; It is a Fundamentall, *That*
Bread and Wine are present in the Supper,
and are eaten, and drunke in a locall, natu-
rall, sensible manner; but that Christs Flesh
and Bloud are present, and partaken of in
a Divine admirable manner, and not to
be searched out. So *James Andrewes*, Col. Momp.
Concerning the manner, wee can only say p. 17. 18.
this, That it is Supernaturall, and im-
comprehensible to humane reason; and

CHAP. II. therefore there is no disputing thereof. A little after; *The manner is heavenly, supernaturall, insomuch as it is wholly spirituall.* And as the Church is a mysticall body with Christ, so also this receiving is done in a *Mysterie*: In the Conference lately had at Lipsigh, the Saxons did grant, *That the manner of the receiving, which they defended to be done by vertue of the Elements, was notwithstanding heavenly, supernaturall, and knowne to God alone.* None is ignorant, that Calvin, Bucer, and all the rest were in the same opinion, Beza saith expressely, *The manner of the Receiving, is a Mystery to be believed, which exceedeth the capacity of mans wit, and understanding.* Hitherto the Doctors and Churches well agree amongst themselves.

Col. Mom-
pelg. p. 66.

Secondly, nothing can be conceived contrary to the Fundamentall doctrine of this Sacrament, which is not rejected, and damn'd of all Protestant Churches: they are point blanck against all erroneous doctrines of the bare representation of the Body and Blood of Christ, parted from the true and reall exhibiting of him, of the prodigious
Tran-

Transubstantiation of the bread and CHAP. II.
wine into the body and blood of

Christ, the Accidents only remaining
safe without a Subject; Of the Locall
and naturall presence of the Body and
Blood of Christ in the Lords Supper;
Of the Locall Consubstantiation, Co-
existence, or Inexistence of the Body
and blood of Christ, with the earthly
Elements, or in the same. These, and
if there be any other, which oppose,
or fight against the very nature of a Sa-
crament, and the truth of the Body of
Christ, are condemned by the common
assent, not only of the *Helvetian*, but
Lutheran Churches. Let *James An-*
drewes speake for all the rest; *Wee doe*
not determine a Physicall or Locall pre-
sence of the Body and blood of Christ, in the
holy Supper. These words Substantially, *Col. Mon-*
pel. p. 16.
Corporally, Really, Orally, signifie
nothing else to us, but the true presence, and
tasting of the Body and Blood of Christ. We
reject all Physicall Consusubstantiation, whe-
ther it be visible, or invisible, and only teach
such a Conjunction as is Sacramentall.
The same was the opinion of the *Sax-*
ons in the conference at *Lipsigh*, to

CHAP. II. which these of *Brandenburg* and *Hessland* did subscribe.

Thirdly, nothing remaineth undecided in this Controversie, which can be called a Fundamentall point, or for which the Brotherly Communion of Churches cannot be established. For that word *Orally*, which is used of the *Saxons*, and is disallowed of other Churches, is so used of these, that they bring in no Fundamentall error, and is so rejected of those, that they overthrow no fundamentall Doctrine. For they that defend the *Orall* eating, as well of the Body of Christ, as of the bread, notwithstanding denie such a Presence of the Body of Christ, as is Locall to mens mouthes, without which an *Orall* eating cannot properly be performed. For that body cannot be eaten with the mouth, betwixt which and mens mouthes there is granted a great distance of place; That cannot be eaten with the mouth of the Body, which is so present to the place of the mouth, that it is not locally present to the mouth. When therefore they allow of such a distance, and give such

such a Location to the Body of Christ, CHAP. II.
 it is plaine, that they passe and trans-
 ferre the *Orall* eating, which is truly,
 and properly affirmed of the bread a-
 lone, by a new, and figurative manner
 of speech, to the Flesh of Christ local-
 ly remaining in the Heavens, and not
 locally present to the mouthes of men.
 Moreover, when they remove from this
Orall eating, all champing and chewing
 of the body of Christ, the letting down
 of the thing chewed into the stomach,
 the increasing and nourishing of the
 body of man by this flesh thus chewed,
 it is evident, however they thinke
 fit to retaine this forme of speech, yet
 they meane nothing by this *Orall* eat-
 ing, that is joyned with the *Casper-*
naites, rending of the Flesh of Christ
 with their teeth, or agreeable with the
 signification of the words, as they
 found to mens eares in the Latine.
 They only seeme to desire to affirme
 this; That this *Orall* eating, which
 truly, properly, usually, and immedi-
 ately, is affirmed of the eating of the
 Bread, may, by the force of the conse-
 crated bread comming between, by a
 I 4 new,

CHAP. II. new, unusuall, mysticall, and plainly heavenly signification of Orall eating, be fitted, and applyed to the Flesh of Christ. Now as touching those who on the other side contend, That the eating of the Flesh of Christ, is not to be called an Orall eating, but rather a Mentall, Spirituall, or Personall; because the Person eating the bread with his mouth, with his minde together eats the true and lively flesh of Christ: Yet they denie not, but that the visible bread is the Instrument, or means appointed by Christ, which the person useth to the eating of the Invisible bread; but they thinke, that the eating of that thing is properly called Orall, which may be done by the Teeth, and instruments in the mouth: but that the eating of that thing cannot be called Orall, which is neither locally present to the mouth, neither, if it were present, could it be subject to any Act of mans mouth, because of the Glorious, and impassible nature which it hath. Betwixt these Opinions, I see some contrariety about the propriety of words, and phrase of speech, but of the
the

the maine, and of the Truth of the Ca- CHAP. II.
tholique Faith, either none at all, or at
least so little, that notwithstanding,
there may be place for the establishing
of Brotherly Communion betwixt the
Churches. This of the first Controver-
sie; we passe to the Second.

*Of the Person of Christ, and Communi-
cation of his Properties.*

IT is easie to shew out of their Wri-
tings, who have handled this Con-
troversie, that there is a full Consent
betwixt Reformed Churches, concer-
ning Fundamentalls, and that the
whole Bickering is either about cer-
taine manners of speech, which are not
founded in the Scriptures themselves,
or about consequences, which some af-
firme, others denie, that they can be
rightly inferred out of the Scriptures;
meane time the Fundamentalls, being
safe on both sides, although all errour
be not excluded about things not Fun-
damentall. The truth of this Assertion
will appeare:

First, if with a sincere and prudent
Judge-

CHAP. II. Judgement we ponder all those things,
 in which those who wrangle about o-
 ther matters, yet acknowledge there is
 one Consent and Harmony of all Pro-
 testant Churches. *James Andrews*
 reckons up seven Propositions, of all
 which he confesseth there is no Con-
 troversie betwixt the Churches. Also
Beza recites certaine heads of doctrine,
 of the Person of Christ, and Commu-
 nication of his Properties, in all which,
 it is evident, That all Protestant Di-
 vines doe Consent. Not many yeeres
 since the Conference at *Lipsig*, cer-
 taine famous Divines summ'd all these
 Points up to twelve Articles, in which
 there is unanimous consent of the
 Communication of the Person of
 Christ, and his Properties. In these
 things wherein we have the opinions
 of all Protestant Churches so well a-
 greeing, I dare not say, that nothing is
 wanting which belongs to knowledge
 in divinity, yet I confidently affirme,
 That there is nothing deficient which
 pertaines to the Catholike Faith, no-
 thing which is necessary to be knowne,
 and beleev'd to the Salvation of a
 Christi-

Christian man ; Lastly, nothing which CHAP II.
argues either these, or those to have
started asunder from the Foundation,
or that they ought to start from mutu-
all Communion. If therefore in this
Controverſie of the Perſon of Chriſt,
and Properties of his Natures, there re-
maine ſome knotty things, which are
more ſmoothly to be explained; Let
Divines afford their helping hand to
this matter, and not for this thing rend
their Churches in pieces; Let them
kindly bring back their wandring
Brethren into the way, let them not
furiously break aſunder the bands of
Brotherly Unity: Let them build up-
on the fundamentall Doctrines their
owne Gold, Silver, or Pretious ſtones,
and let them throw downe the hay,
and ſtubble built up by others; Let
them not thruſt downe others from the
Foundation, nor diſjoynt themſelves
from thoſe whom they themſelves ſee
ſtick faſt to the Foundation, and Fun-
damentall Articles.

Secondly, what hath been ſaid of
the joynt Conſent in Fundamentalls,
may be plainly ſcene, if we weigh all
thoſe

CHAP. II. those Heresies that ever opposed the Fundamentall Articles of the Person of Christ, and overturned the Foundation of mans salvation. For they who damne, and curse all these, cannot be accused of violating the Foundation, except by Slander, cannot be condemned but by high injustice. But now it is well knowne, that no Heresie can be reckoned up, whether ancient or moderne, against which all the Protestant Churches are not most ready to bring their voice to condemne them.

Page. 10.

In the Conference at *Lipsig* (whereof we have often made mention for the hope it gave to us of renewing of unity) all the speakers with joynt consent, and from their whole heart did damne and reject all errours of ancient and later *Arians*, *Nestorians*, *Eutichians*, *Monotelites*, *Marcionites*, *Photinians*, and by what other names soever they be called : On the other side, with mouth and heart they gave their consent to the Apostolicall, *Nicene*, and *Athanasian* Creed. He that in this manner approves all Points received and allowed of the Ancient Church, con-

cer-

cerning the Person of Christ, and properties of both his Natures, rejects all things condemned of the same, may perchance in manner of speech retain a forme of words not very sound, or in some consequences, may make a small swerving from the Truth, but cannot make a departure from the foundation, or fundamental Doctrine of the Catholike Church; seeing *Adelanct.* said rightly, *That opinions unknown to the ancient church, although at this time they be generally received yet are no Doctrines of the Catholike Church*: much lesse such Fundamentall doctrines, as are of force before God to break the Peace & Unity of Churches.

Apud. Lutherum, Tom. 1^o. in disp. p. 441. B.

Thirdly, in this matter of the Person of Christ, and communication of his Properties, that those things are not fundamentall, which as yet hang undecided may, appear from the very terms and words, which Divines are constrained to use to expresse their opinion. For in fundamentalls, we heare plaine & cleer Propositions: such as these are.

In *Christ* God and Man, the humane and divine nature are most neerly coupled together: each nature in *Christ* hath,

CHAP. II. hath, and retaines its owne proprieties.

The proprieties of one nature, can never be made the proprieties of another nature. In the person of *Christ*, there is a Communication of Properties, by which that is attributed, and ascribed to the whole Person, which is proper to one of his natures? As when we say, *God was crucified for us*, or, *the Man Christ is Omnipotent*.

In this Communication, the divine nature neither powreth forth the properties of its Divinity, nor insueth them into the humane nature.

These and all other things, which are cleerly spoken of the Person of *Christ*, and Communication of his Properties are contradicted by none. But those things which are conceived, and infolded in strange, forreign, and doubtfull termes, beget strifes upon strifes, and questions upon questions. Such are those Problems, Whether the proprieties of the Natures, in the Person of *Christ* be communicated only verbally, or really; Whether they bee communicated in the abstract, or the concrete, and

and others of the same stampe : which, CHAP. II.
by the very sound of the words, doe
appeare to have sprung out of the
Schoole of Grammarians and Logici-
ans, not of the Apostles, and ancient
Fathers, and therefore not to bee re-
counted in the number of fundamen-
talls.

But let us adde some few things of
the questions themselves. That some
affirme that this question is propoun-
ded, Whethere there be such an Union
of natures in the person of *Christ*, in
which neither nature communicates
any thing to the other, besides the bare
name; they seem to me to feigne a que-
stion which never was betwixt the pro-
testant Churches. For with one voice
they confesse; That such is the Union
of the natures in the Person of *Christ*,
in which many things are communica-
ted to the humane Nature, yea all
things, although excellent gifts,
whereof a created nature can be a sub-
ject capable to receive them. And e-
ven as no Protestant, corrupteth this
Proposition, *The Man Christ is God*,
with this wicked Interpretation, *The*
Man

CHAP. II. *Man Christ hath the bare, and empty title of God.* So neither doe any deprave this proposition, *The Man Christ is omnipotent*, with this perverse exposition, *The Man Christ is in word only or title Omnipotent*: but acknowledgeth the matter it selfe, which is signified in this *Prædicate*, truly, and really to agree to the *Man Christ*, because it truly agrees to his person, which the terme *Man* doth designe and denore. They which on the other side defend, that it is not only truly said, of the *Man Christ*, that he is Omnipotent, Omniscient, &c. but also that of the humane nature of *Christ*, that the same is *Omnipotent*, *Omniscient*, &c. yet doe so temper, and explaine this their opinion, that they deny these divine properties to bee powered into the humane nature, or ever become properties fixed, and settled in the humane nature; and determine them only by the personall Union, and exaltation that followed upon it, to be attributed to him in his Person, and not severally. If there be any difference, betwixt these Opinions, it is so subtile, so farre removed from the capacity, and

and cōmon understanding of Christian CHAP. I
people, that it cannot be in the number
of fundamenrall Doctrines, except
we will faine a new kinde of fundamen-
talls, hitherto unknown, and unheard
of to the Catholike Church, and
people of God.

As concerning other questions,
which those foure words, have bred
unto us, *Verbally, Really, in the Concrete,*
in the Abstract, we may freely say, such
termes of Art ought not to enter into
the articles of the Christian Faith; from
the knowledge wherof depends, the life
and Salvation, not only of learned men,
and Logicians, but of the unlearned, and
of all common Christians: Moreover,
it is little suteable, that we should seek
fundamentall Doctrines in Propositions,
as long, as it is not agreed on, of the
sense and signification of the termes,
which are used in the framing of them.

But what comes to be understood, *Colloq.*
under the name of *Concrete*, what *Mompel.*
under the name of *Abstract*, could *pag. 222.*
not be consented on, betwixt *James* *Ec. 228.*
Andrewes, and *Theodore Beza*, neither
as yet doe the Divines of both sides

CHAP. II. well agree in the signification of these words, when they are referred to *Christ*. Therefore it is enough for the retaining of Unity betwixt Churches, that all acknowledge the Communication of Properties, not to be verball, but reall, so farre forth as that the same and one only Person to whom it is attributed, is truly and really God, is also truly and really man, and therefore things may really be predicated of God which belong to Man, and of the Man *Christ*, which belong to God.

But if we should change the name of God, into Godhead; or Man, into Manhood; all also will acknowledge, that the Propositions are not to be received with the same certainty; None will doubt of this Proposition.

God was Crucified for our sins:

But if it be thus altered.

The Godhead or Divine Nature was Crucified for our sins,

It will afford occasion, not only of doubting, but of being deceived. So this Proposition is placed, without the reach of all question.

The Man *Christ* is omnipotent, omnipresent, &c. But

But if the word Man, be changed in- CHAP. II.
to the word Manhood, as to say,

The Manhood or humane nature of
Christ is omnipotent, omnipresent,
&c. it will not appeare so plainly, to
the Orthodox in their Judgement.

Augustine sheweth us the light, to *Tom. 2. vide*
frame and understand such Proposi- *Epist. 102.*
tions, made of Christ, God, and Man, *& Tom. 6.*
almost in every book. Let the places *contra Ser.*
noted on the margin be consulted with *Arian. tom.*
Also *Lutber* himselfe in *Hospinian*, hath *7. De Pecc.*
many things most worthy to bee confi- *mer. lib. 1. c.*
dered, of the Person of Christ; and *31, & tom.*
communication of his Attributes, and *10. S. N. 149*
most to the purpose, for the true un- *de verbis*
derstanding of this question: I will adde *Dom.*
this one thing, that those two Propo- *Hist. Sacra.*
sitions, *part. 2. pag.*
15, 16, 173
18.

The Man Christ is God,

The God Christ is Man.

Which are the foundation of all the rest,
in which this communication of Attri-
butes (whereof the strife is) is made,
are above and against all rules of Lo-
gicians and Philosophers. In vaine
therefore doe we leane to the conse-
quencies of Logick, when we endeavor,

CHAP. II. to annex other new fundamentalls unto them : we doe it in tearing and rending the unity of the Churches, when they cannot see alike the force of such consequences. For those which acknowledge and embrace the truth of all fundamentalls, in this question about the Person of Christ, are not to be cast off from other Churches, for every error in the manner of speech, or ignorance in the manner of inferring or deducing of consequences. Now in the last place, let us briefly see what is to be determined in that controversie, which is about divine Predestination.

Of Divine Predestination.

AS concerning this controversie, many things in the very heat of disputation, have fallen from some private Doctors of great account, which seem not to agree square to the exact rule of Truth. But these things ought not to be urged, to the breaking asunder of the Unity, and Communion of the Churches, if once it appeare to all Protestant Churches, that, that is confessed,

essed, whatsoever in this matter is necessary to be believed unto Salvation, and that all errors are rejected of all, which crosse and oppose Mans Salvation to be obtained by Christ. Look into all the Confessions of the Reformed Churches, you shall finde nothing left out of them, which may be called fundamentall; nothing put into them, which overthroweth any fundamentall Article. All doe consent, that none is elected or Predestinated from Eternity to Salvation, except out of the meer, and most free mercy and grace of God; that none in time is brought to Salvation or Eternall Life, except by the way of Faith, Repentance, and new Obedience. Also all grant, that God from Eternity, did as well decree to give to the Elect, as he did foresee all those saving goods should bee given them, by helpe whereof they are brought to Eternall Life; That he did also decree, so to give to them, and did foresee that this saving grace should so bee given, that they cannot boast of any cause, or occasion found, or foreseen in them-

CHAPTER II. selves of this Gods bounty unto them. Lastly, they grant that all the certainty which single persons have, or ought to have to eternall Life, ought not to be sought *a Priori*, beginning at the Top in the Decree, or Prescience of God; but *a posteriori*, beginning at the bottome, in the fruits of Faith and Holinesse. And moreover, they conclude this, That the Elect themselves cannot be sustained or refreshed with the comfort of their electiō or salvation, when, and as long as they wander out of the way of Salvation, because *the holy Spirit will not beare witnesse to their hearts, that they are the sonnes and heires of God, but when they are led by the Spirit of God.* But men cannot have a sure and firme comfort of their Election and Adoption, except the Spirit witnesse this unto their spirits.

Rom. 8. 14,
15, 16.

Now as touching, that Passing men by, or not Electing them, which is commonly called Reprobation; I see nothing Fundamentall whereof there is any dissention betwixt the Reformed Churches. If as yet all things be not well agreed on betwixt par-

particular Doctors, Let them so employ their Armes, and use their strength, that they pluck not asunder the Churches themselves with a dangerous Schisme. The Authors of our *English* Confession, in the XVII. Article, where Predestination is handled, would not so much as in a word touch upon the other Question of Reprobation, both because of the uselesse speculations which mens curiositie would extract thence, as also because out of the Doctrine of Predestination well grounded, so much may easily be gathered as is necessary or profitable to know or hold of Reprobation. But neither for this thing is there cause to dissolve the Brotherly Union betwixt Protestants. All grant and agree, that these Propositions are most true.

That the Act of Reprobation in God, as that of Election, is from Eternity.

That none is Reprobated from Eternity, which might not be Reprobated without all Cruelty or Injustice.

That no one was fore-damned of

CHAP. II. God from Eternitie, whom he from Eternitie did not foresee wrapt up in the guilt of damnation.

That no one shall in time be damned, but through the most just merit of his owne corruption and impiety.

That the Originall, and cause of all Evills, which drownes Reprobates in perdition, is not found in God Rebrogating, but in the Reprobates themselves.

That this Eternall Reprobation cannot appeare to any particular Person, unlesse out of the fruits most worthy of damnation, which he brings forth, and loves to bring forth to the end of his life.

That there is no single Person, which may not attaine Eternall Life, by Repenting, Beleeving, and Persevering, according to the Tenor of the Covenant of the Gospell.

That there is no such Decree of God, by which Reprobates should be forced, and necessitated to sinne and perish; But alwayes they perish by their own voluntary unbeliefe, and impiety, free, and not constrained.

It

It appeared lately in the Conference CHAP. 11.
of *Lipsigh*, that there is an agreement
in all these Points. If there be any other
things remaining, they are rather Con-
troversies about words, than about
matter; rather discords about subtle
Speculations, than fundamentall Ar-
ticles. Such are those which are dispu-
ted betwixt Schoolmen, of the Signi-
fication of the very words, namely
Predestination and *Reprobation*; of the
Imaginary order of Priority, and Po-
steriority betwixt the Eternall Acts of
Predestinating, and Fore-knowing of
the unsearchable manner of Divine
working about all humane Actions,
whether good or bad, of the necessitie,
or Contingency of all things, which
from Eternity were predestinated, or
fore-knowne of God. In such per-
plexed Controversies, it cannot bee,
but contradictions must arise often-
times betwixt Disputants: Yet brother-
ly Concord, may be made up, and
maintained betwixt the Churches
themselves, as anciently it was preser-
ved betwixt the *African* and *Latine*
Churches, Their Doctors in the mean
time

CHAP. II. time being of different opinions in the
 weighty Question of Baptizing of He-
 reticks. To close up all in a word;
 Those Churches (falsely so called) may
 be forsaken , which possesse not the
 Foundation of the Apostles preaching :
 But true Churches ought not to be de-
 serted and pluckt asunder from others,
 for the Errors of particular Doctors,
 because the Faith of Churches leanes
 not upon the names or writings
 of single Persons.

* *

CHAP.

C H A P. XII.

Some Objections, wherewith some Learned Divines have been moved to breake off the Communion betwixt Protestant Churches, are answered.

IRuly it is to be bemoaned, That some so far abhorre from the Brotherly Communion of Protestants betwixt themselves, that they charge this very thing as a fault upon peaceable Divines, that they will not suffer, that these Controversies which are handled betwixt Learned men, ought to break off the Bands of holy Brotherhood betwixt the Churches themselves. But let us weigh what Reasons they chiefly rely on, who contend, that this disjoynting of Churches is absolutely necessary.

No Communion is to be retained *Arg. 1.*
with those Churches which embrace,
and

CHAP. 12. and with obstinacy defend corruptions of Doctrine, intrenching on the Glory, and repugnant to the Word of God; but the *Lutherans* thinke that this is done in many points by the *Calvinists*; and on the other side, the *Calvinists* complaine, that the same is done by the *Lutherans*: Therefore it is not lawfull for these Churches which are ill distinguished by the names of *Luther* and *Calvin*, to retaine Brotherly Communion amongst themselves. The major Proposition they conceive well founded in that most true Maxime, That all things which we doe, are to be referred to the Glory of God. The minor, they account themselves to have proved, by running over all these heads of Doctrine whereabout they contend; for the Divines on both sides doe presume, that their Opinions doe ever make to the illustration of Gods Glory, and that the contrary alwayes obscures it.

Ans.

None denie, but that in all our actions, we must level at the Glory of God, and it must also be confessed, that this is the nature of sin, and false Doctrine,
that

that alwaies of it selfe it is of force to CHAP.12.
impaire the Glory of God in some
part. But that to me seems weak and
unsound, which both sides presume up-
on, as on a thing to be granted, and
not at all to be denied, Namely, that
it tendeth to the Glory of God, for us
to renounce Brotherly cōmunion with
those Churches, wherein Doctrines
are defended in some manner, and de-
gree crossing the glory of God. Those
things which so shake the Glory of
God, that they suffer not at all those
which are erroneous in them, to have
saving Communion with God, and
Christ, neither doe they suffer Ortho-
dox Christians to retaine Brotherly
Communion with them. But those
things which in some measure are re-
pugnant to the truth of the Scriptures,
and glory of God, but yet doe not de-
stroy the said Communion, can in no
wise afford to any particular Church
just cause of departing and dividing it
selfe from another: for this is the very
selfe same fault, which the Ancients en-
deavored to render odious to all, under
the infamous name of Schisme. But that
also

CHAP. 12. also may be added, that the Churches which are in the right, doe well enough discharge their duties, when they provide and take care, that their owne People be not intangled in the errors of others, when they endeavor with all gentlenesse to reduce the wandring Churches into the way of Truth. But when they depart from the Communion, and Brotherly Unity of the Church, from which Christ hitherto hath not departed, they defend not, but grievously wound the glory of God and Christ, by this their separation. Lastly, when the far greater part of particular Churches, consists not of learned Doctors, but of simple people, it cannot truly be affirmed, that they understand the Errours propagated by the learned, much lesse that they stick to them, least of all that they stick to them with obstinacy and wilfulnesse. Therefore under pretence of these, the bands of Christian Brotherhood are not to be broken betwixt whole Churches. *For Jerusalem is built as a city which is at unity in it self, and which wil take it in very ill part, that her parts*
are

are pluckt, and broken alunder on CHAP. 12.
any colour whatsoever. We ascribe it
therefore to be an act of Piety, that they
are fearefull to sin against the Glory of
God; but wee account it to be from
want of wisdom, that they esteeme
the division of the Protestant Churches,
as either a necessary, or fit, or law-
full meanes to the advancing of the
Glory of God.

Those Churches cannot entertaine *Arg. 2.*
Brotherly Communion betwixt them- *Coll. Mem.*
selves, whose Doctors doe mutually ar- *pelg. p. 567.*
raigne one another, as guilty of horri-
ble errors and the worst Heresies. But
the Doctors of the Protestant Churches
have done, and yet doe this in their
writings. Therefore the brotherly
communion betwixt the Churches can
neither be retained nor renewed.

Whatsoever by angry adversaries, is *Ans.*
branded with the name of Heresie, is
not presently to bee recounted in the
Catalogue of Heresies: for my part, I
conceive that none can free or defend
the Divines of these or those sides from
all errors in their controversall Wri-
tings. We therefore, who know well

CHAP. 12. to mollifie the harsh speeches of our own Divines, with a favourable interpretation, ought not any more to wrest the crooked opinions of our Adversaries, and to make foule and horrible Heresies, out of their errors whatsoever. Hitherto it may be added (which all men skilled in controversies, know to be most true) that those foule Heresies, which the Protestants charge one another with, for the most part are not expressly found in the writings of the Doctors themselves, nor are affirmed of them in very words, but are forcibly racked, out of other words of theirs, by, I know not what, small threads of consequences, whilst they themselves disclaim them, & curse such Heresies from their whole heart. But good men ought to deale fairely, and not to fasten Hereticall sense on other mens words; when the Writers themselves, which are the best expounders of their own words, can, and use to reduce them to a Catholike sense. Moreover let it be taken for granted (which indeed is not to be granted) that these Doctors were convicted of those horrible

able errors, whereof they use to be accused; namely, That they make God the author of sione: That they make numberlesse men to bee created to destruction, and damnation: That they make Christs Body and Bloud absent in the Lords Supper, and that others also are justly condemned, for bringing in a double Omnipotency into the Chchurch, one created, and another increated, of the Capernaits rending, and mangling of the flesh of Christ, of Christs flesh *immutable & infinite*; yet for these errors of the Doctors, were it lawfull for no man to breake off that Brotherly communion, which *Christ Jesus* our elder Brother will have preserved safe and sound, betwixt all parts of his Catholike Church; which thing, we so much the more confidently affirme; because (whatsoever may be determined concerning the private Doctors) most sure it is, that all the foresaid errors, and others of the same kinde, were ever by the joynt consent of all learned, and unlearned, blackd, and branded with the note of Hereticall wickednesse in all Protestant Churches. Wherefore, what

youT

L

was

CHAP. 12. was anciently said of *Augustine* to the
 Donatists, which ill hated the brotherly
 Epist. 50. Unity of Churches, If *Oecilian* hath
 sinned, Christ hath not therefore lost his in-
 heritance, that being a little altered,
 may be used of us; If *Luther* did erre;
 If *Calvin* did slip into an error; Christ
 therefore hath not lost his Unity; nor
 ought those Christian Churches, where
 in *Luther*, or *Calvin* discharged the
 function of a Doctor; to lose their
 Brotherly Communion. Lastly, where
 as all particular Churches are gathered
 together out of men subject to error, it
 is more than probable, that there is no
 Church to be found on the Earth, in
 which either those that teach others,
 or are taught by others are free from
 all error. If therefore any Profe-
 ssant Church hath determined to have
 no brotherly communion with any, in
 which their famous Doctors have grie-
 vously erred; it may safely communi-
 cate which none under heaven, yet not
 it selfe, with it selfe. Therefore for
 the Errors of the Doctors, the separa-
 tions of the Churches are not to be
 made or allowed.

They

They that sit in the Chaire either CHAP. 12.
 Doctorall or pastorall, discharge a pub- Arg. 3.
 like office; and their Doctrines are to
 be accounted the Doctrines of the
 Churches wherein they live; especial-
 ly, when their writings are set forth in
 print, whereby they are made publike,
 and are approved with the expresse,
 at least with the silent suffrage, and
 consent of those Churches wherein
 they serve. When therefore the Do-
 ctors maintaine foule and damnable
 Heresies, the whole Church is presu-
 med to be guilty of the same, and there-
 fore brotherly Communion is to be
 broken off no lesse with the Churches
 themselves, than with their Hereticall
 Doctors.

- I answer; That the Protestant Do- Ans.
 ctors which on both sides accuse, and
 are accused of some horrible opinions
 published in their writing, were never
 convicted by their adversaries of so hor-
 rible a crime, by any publike, or legall
 judgement. Yea, none can be named
 of those foule Heresies, which they
 themselves, that are accused to main-
 taine them, have not confuted, and

CHAP. 12. condemned in their writings. Let any that can produce any of those foule Heresies, which hee exclaimes to be publickly defended by *Luther*, or *Calvin*; by those they call *Lutherans*, or *Calvinists*, one may easily shew that they have been rejected and condemned of the same. *John Gerard*, a most learned man, and most famous in the Church of God, hath vindicated *Luther* from such accusations; *Calvin* whilst he lived, cleared himselfe, and since his death, many of ours have cleared him. Therefore the very foundation of this argument shaketh: as for those things which are built upon it, they likewise doe totter every one of them. For, whosoever sits in the Doctorall Chaire, is not therefore to be presumed to teach nothing besides the doctrine stamped with the Church marke, and as it were confirmed under their authentical seal: Neither if more writers should consent in the same error, is the consent of the whole Church presently involved. For by sending forth their bookes abroad into the world, they make them to be of common Right, that any may buy them,

them, but not of publike authority; CHAP. 12.
All may read them, but all ought not
to approve, and beleevè every thing in
them. That the matter is thus, 'tis
plaine from hence; Because, the wri-
tings of particular Doctors which have
lived in the same Church, have not
the same agreement which is pre-
tended, chiefly in these questions,
which are in the controversie: and if
one Doctor let fall that, which may
bend toward some pernicious Heresie,
it may easily be shewn, that the same
was reprovèd and amended by some
other.

Therefore with no colour of reason,
are whole Churches convicted guilty
of Heresie, and to be cut off from the
Brotherly communion with others, for
the errours of their private Doctors,
whether falsly or truly objected against
them; because the common consent of
the whole Church doth not in the same
appeare.

Those who would not have the
Churches themselves, to bee rent and
torn asunder, because of the contro-
versies bandied betwixt Protestants,

Arg. 4.

L 3 they

CHAP. 12. they seem to be of this opinion, that every one may be saved in his own Religion, and that a promiscuous multitude of erroneous people may bee received into the same Church Militant, and Triumphant: but this must not be granted.

Ans.

If we will speak with the Scriptures, the name of one Religion is to be fitted and applyed not to difficult questions, but to the points of Christian Faith; preached to all, and received of all Christian Churches throughout the whole world. They therefore embrace the true and one only Religion, which believe those things of God, of Christ, of the Church, of all other matters, and doe them, which are necessary to be known & done, to the attaining to Salvation. Wee conceive not therefore, that every one may be saved in his own Religion; which he seignes to himselfe; but believe that they may be saved in the Christian Religion, and be received into the same Church both Militant, and Triumphant, who so farre forth agree in the Doctrine of the Gospell, as it is required

quired that the Faith of Christians be CHAP. 12.
 saving to those that beleve, and that
 the worship which they yeeld unto
 God, be gratefull and accepted of him
 in Christ. But they who thinke that
 the perfect consenting of Churches, is
 necessary to their meeting together in
 the Communion of one Church Mili-
 tant and Triumphant, can scarce free,
 and disengage themselves from their
 error, who conceived the Catholique
 Church to reside in one determinate
 party. They therefore, who in things
 either to be done or be beleaved, defend
 such points, with which the saving of
 Soules, and Spirituall worship of God
 cannot consist, they are truly said, to
 have made a defection from that which
 is the alone saving Religion: but they
 who retaining all fundamentals of faith
 and Gods worship, differ from others,
 and erre in some consequences, or Do-
 ctrines of lesse moment, professe no
 new or other Religion, but are con-
 victed not as yet to have attained, in
 that one onely Religion, to perfect
 knowledge. For such imperfection of
 knowledge, God excludes none from

CHAP. 12. the Church Militant, neither ought we to doe it.

Arg. 5. We ought not to retaine brotherly Communion with those, whom it is an heinous sin to admit to the Lords Supper together with our selves: But it seemes unlawfull for the *Lutherans* in taking the Lords Supper to communicate with the *Helvetian* or *French* Churches. For the holy Supper of the Lord, amongst other ends hath this use, that it should bee the note and badge of the Religion, which every one professeth. For they who communicate with any Church, in the receiving of this Sacrament, by this deed doe publikely professe that they embrace the doctrine of the same Church, and reject the contrary, and separate themselves from others. We must therefore in no case sport and play with the receiving of the Lords Supper, nor therein dissemble any thing from which our heart doth abhorre; and therefore wee cannot communicate with those Churches, which embrace not our Confession. For by such communicating, we should seem to derogate from our Confession, and

See the pref.
to the con-
fer. at Mom-
pelg.

and sincere Religion, and either to Pa- CHAP. 13.
tronize, or surely closely to favour the
errors of other Churches. It is more
safe therefore to Imitate the Christian
Emperours, who when the *Arians* did
request to be received into Communi-
on with the Orthodoxe, they would
not grant it unto them, before they did
approve the doctrine of the Ortho-
doxe.

We make no strife about that which *Answ:*
is affirmed in the first place. But as
for the Assumption, namely, That it is
unlawfull to admit any to the Lords
Table, except them alone, who are rea-
dy to subscribe to the Confession of
one, & the same particular Church; this
seemes to me, ought not to be defen-
ded. For the Principall use of the Lords
Supper is to recount the death, and Pas-
sion of Christ, which he suffered for the
Salvation of men, and to receive eter-
nall Life by the Partaking of his Flesh
and Blood; It serveth also to witnesse
and confirme the Union which Chri-
stians ought to have betwixt them-
selves, and with Christ Jesus their *1 Cor. 10.*
head. Lastly, we confesse, that this Sa- *17.*

CHAP. 12.

*Aug. cont.**Faustum.*

19.12.

crament (as also that other of Baptisme) is the note and badge of that Religion which wee professe. For men can be united together into no name of Religion, whether true or false, unlesse they be bound together in some fellowship of signes and visible Sacraments. But as Baptisme is indeed the badge of the Christian Religion we professe, and not of the particular opinions and confessions which we embrace before others: so also must we conclude of the Lords Supper; For to the mutuall Communion of all Christians in the Eucharist, it is not required, that all who Communicate together, should agree in the same confession, either the English, or the French, or the Dutch; but that they agree in one Profession of the Christian and Catholik Faith. Let us leave these rigid and Tyrannicall domineerings to the Papists, who adjudge all to be separated from their Communion, which would not sweare unto the Confession of Trent. The holy Fathers did not doe soe; but they kept the Lords peace with those Churches which were of different opinions from themselves; removing none

*Cyprianus.**Cornelius.*

none from the right Communion, be. CHAP. 2.
 cause he refused to consent to the private Judgement of another particular Church; for they acknowledged the Catholike Faith, received with an unanimous consent of the Catholike Church, *Aug. Serm.* to be the certaine, and sole Rule of *181.*
Faith, by which Believers retain the Catholike Unity. But let him who can shew that Particular Churches ever usurped this to themselves, that they did cut off others from the Brotherly Communion with themselves, for diversitie of opinions in matters not as yet determined by the Judgement of the Catholike Church, on one side or other, *Victor* indeed attempted to doe this, and after him *Stephen*, both Bishops of Rome. *Lib. 5. cap. 23. & lib. 7. cap. 4.* But it is plaine out of *Eusebius*, that this Separation was founded on no right, and therefore highly displeased the pious and Godly Fathers.

Therefore farre be it from us, that in the very Communion of the Lords Supper, we should as it were proclaime war against all other Churches, which will not make our particular Confession

CHAP. 12. fion their owne, or will not forsake their own, that they may embrace ours. If we conceive our Churches to be of the righter and truer opinion than other Churches in certaine Questions, not as yet determined, wee have just cause not to Communicate with them in their errors but thence have no cause at all not to Communicate with them in the Sacraments. Forasmuch as no errour in which men may erre, preserving still the Faith whereby wee are Christians, gives us power to depart from other Churches, or to abhorre from holy and brotherly Communion with them. Neither doe those Christians play with the Sacraments, and incur the guilt of dissembling, when they celebrate one Lords Supper with them, whom they know to differ from themselves in some heads of Doctrine in divinity. For the Sacrament of the Eucharist is not instituted of Christ to this end, that it should be a note or token of perfect Knowledge in all which are fellow-partakers of the same: Therefore neither of perfect Agreement: which perfect Agreement it is altogether

*Vid. Aug.
contra. Jul.
Pelag. lib. 1.
cap. 2. & de
peccat. Orig.
lib. 2. c. 23.*

ther impossible to finde in the imperfect Knowledge of Christians. They therefore who use this moderation towards other Churches, that they reject them not from Communion with them; under pretence of difference in particular confessions, even themselves also enjoy the same benefit amongst others. Neither in the mean time doe they derogate any thing from their owne confession, or favor, and Patronize a strange one; but they doe not at all challenge to themselves the power of dividing of Churches, or dissolving of Brotherly Union betwixt Christians, from that cause which neither Christ nor the Apostles, nor the Primitive Church would ever have approved. Lastly, the Example fetch'd from the *Arians*, is altogether divers, and farre off from the matter in hand; for we willingly grant, that Brotherly Communion is to be denyed to them, not onely of some one particular Church, but even of all, who durst denie the Eternall divinity of Christ; For this is to overturne the most solid foundation of Christian Faith, and mans

Sal-

CHAP. 12. Salvation. But far different is the Reason and nature of those Controversies which are disputed of in the Protestant Churches, and in which they differ, and disagree amongst themselves; For in none of these can any truly say, That either the Foundation of mans salvation is overthrown, or the Authority of the Catholike Church contemned, or lastly, that any particular Church ever was for errors in such points separated, or to be separated from the Brotherly Communion of all Christians, by the Judgement and power of the Catholike Church. But this seemt to have no doubt at all in it, that one particular Church doth unjustly cut off any other from her Communion, when for the same opinions, according to the ancient discipline of the Catholike Church, and rules Catholically established, she was not to be cut and cast off from all other Churches.

But through the love of Peace, and desire of renewing concord betwixt most famous Churches, I am carried much farther, than at first I propounded

ded to my selfe. I will now turne my CHAP. 12.

Speech to God himself; whom I humbly beseech, that at last he would be pleased to binde up the differences of all the Protestant Churches, and to make them up into one, and that he would shew unto all, That it agrees with the nature of this One God, to be worshipped in Unity. Now I take my farewell of my most deare Brethren of the forrain Churches, with the Exhortation of most holy *Augustine*, *If you will live of the Holy Spirit, hold Charity, love Verity, desire Unity, that you may come to Eternity.* To the God of heaven, who is the God of Peace; to *Jesus Christ* our Lord, who is the Prince of Peace; to the Holy Spirit, who is the Bond of Peace; be Glory, Honor, and Thankesgiving, for ever, and ever, *Amen.*

FINIS.

had to my selfe. I have now in mine
speech to God himselfe; whom I thinke
holy, blessed, true, as hee himselfe would
pleased to binde up the differences of
all the Protestant Churches; and to



worship him truly. I have therefore
farwell of my most dear brethren of
the former Churches; with the Exhor-
tation of most holy Augustine. I have
also of the Holy Spirit, bold Christ; I
pray, desire Unity, that we may come to
know, who is the Father, who
is the God of Peace; to Jesus
our Lord, who is the Prince of Peace
to the Holy Spirit, who is the Bond of
Peace, in Glory, Honor, and
Imprimatur,
THO. WYKES.

Thanksgiving, for ever,
and ever Amen.
**

